

CHURCH

— AND —

PARISH



WITH ILLUSTRATIONS

Rev. G. W. WALKER, B.D.

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CHURCH AND PARISH

BEING
BRIEF HISTORICAL PAPERS
ON THE PARISHES WITHIN
THE PRESBYTERY OF
CUPAR



EDITED BY
REV. GEORGE W. WALKER, B.D.,
MINISTER OF CERES.



WITH ILLUSTRATIONS.

1925.

*“ We love the place, O God,
Wherein Thine honour dwells ;
The joy of Thine abode
All earthly joy excels.”*

FOREWORD.



By THE RIGHT REVEREND JOHN WHITE, D.D.,
Moderator of the General Assembly of the
Church of Scotland, Minister of the Barony,
Glasgow, and one of His Majesty's Chaplains.

THE Editor of this Book has done a real service to the Presbytery of Cupar in issuing, in permanent form, the interesting historical papers on the parishes within the bounds. Here and there is an interesting note to the history of the Church, which sheds light on the religious and social evolution of the people. It is divinely wise to talk with the past years and "see the steady gain of man" and

"That all of good the past hath had
Remains to make our own time glad."

The Book has more than a local interest.

JOHN WHITE.

14th September, 1925.

PREFACE.

THE sentiment contained in the familiar words

“ Whene’er the sweet church bell
Peals over hill and dell ”

is an experience to which no Scotsman is a stranger. Robert Louis Stevenson, perforce, through ill-health, an exile from home, never forgot the Scottish Sabbath and the piety of Church and Manse. He had an ear very sensitive to the sound of the church bells, and when travelling on the Continent on one occasion said : “ All the time as I went on I never forgot it was the Sabbath : the stillness was a perpetual reminder : and I heard in spirit the church bells’ clamouring all over Europe and the psalms of a thousand churches.”

To the influence of Church and School over her people, Scotland’s greatness and the prosperity of her sons and daughters are due. Religion and Education have been the foundation upon which they have built a character of faith and virtue. A school in every parish, the Church leading the way, was John Knox’s ideal, an ideal that has been amply fulfilled in the past, and is bearing fruit to day in lives of consecrated genius and wholehearted service. And the churches, hallowed by ties of tender affection and sacred memories, are,

throughout the length and breadth of the land, silent witnesses to the influence of the Unseen and Eternal over the hearts and lives of her people.

Seeing, therefore, how much his Church and Parish mean to a Scotsman, the Editor of this volume thought it might be of interest to collect in more permanent form the Historical Papers, which, during the last few years, have periodically appeared in "The Presbytery of Cupar Magazine" of *Life and Work*. These papers have, with two exceptions, been written by the Ministers of the respective parishes, of which there are twenty-two in the Presbytery, and give concisely and clearly an interesting account of the parish from varied points of view. The Minister of Newburgh, who is also our able Clerk, has contributed an interesting sketch of the Presbytery from Reformation times, noting some of its members who ultimately held offices of distinction in the Church. A short paper on the Communion Vessels of the parishes may prove of interest to our readers. Although it does not presume to be anything like exhaustive in its enquiry, yet it may lead some, so disposed, to a fuller investigation of what is a most interesting subject. The Editor would take this opportunity of thanking his brethren for the information with which they supplied him. In the Appendix a complete List of Ministers in each parish, from the Reformation down to the present day, is given, with the addition

of short and interesting notes. For this information the Editor is indebted to the latest edition (1925) of Scott's *Fasti*. It was thought that a photo of the Minister of the Parish and Church would also add to the value of the book: hence their inclusion. First and foremost, however, the Editor desires to acknowledge his deep sense of obligation and gratitude to the writer of the Foreword to this volume—the Right Reverend John White, D.D., Moderator of the General Assembly of the Church of Scotland, for his most cordial commendation and more than generous appreciation of this book. To Mr W. G. Innes, M.A., the Editor would also tender his hearty thanks for guidance and advice generously given.

On the site where the Parish Church of St Cuthbert, Edinburgh, now stands worship has been offered continuously for more than 1200 years. The Very Rev. A. K. H. Boyd of St Andrews preached the dedication sermon on the opening of the present church in 1894, and, in the course of his remarks, said:—
“ There is a touching continuity with centuries gone, even about the material fabric of the great and stately church which has been dedicated this day to Almighty God, and to His worship through His Son and by His Spirit. Every stone that was in the vast building now removed has been built into these walls: even as, when that church arose a hundred and twenty years since, every stone of the old church of the middle ages

was incorporated in the fabric that was rising. I know that there are strong souls which would smile at this as a sentimental fancy. To many, the fact is beyond words touching. And the tie is real to generations which are gone. We have 'spared these stones.' "

If the earnest perusal of these papers in this volume inspires a feeling akin to this in the mind of the reader, linking his imagination on to the thought of past ages, inspiring his heart with a deeper reverence for the Church and its Worship, and above all, stimulating him to a wider vision of a larger Union, thereby furthering the extension of the Kingdom of Christ in our beloved land, the writer will feel that he has been more than amply rewarded in the compilation of this volume which has been to him a labour of love, and which he offers as a humble tribute to the Church of which he has the honour to be a minister.

GEORGE W. WALKER.

THE MANSE,

CERES, September, 1925.

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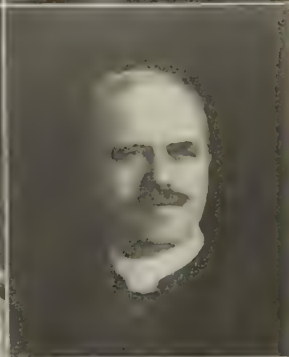
The Presbytery of Cupar.

By the Rev. H. Y. Arnott, B.D.



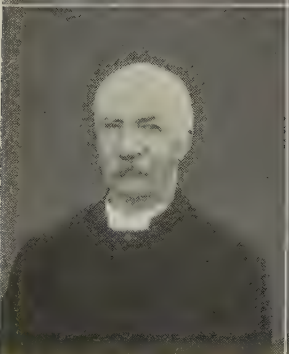
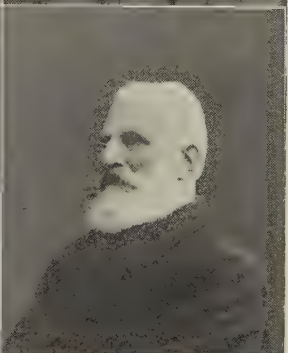
Top—Rev. Alexander Allison.
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 Rev. John Taylor, M.A.

Rev. John Gilmour, B.D.
 Rev. George W. Walker, B.D.
 Rev. John Ritchie, M.A.
 (deceased).



Top—Rev. Alan Cant, B.D., B.Sc.
 Rev. Anson R. C. Wood,
 B.D., B.A. (Oxon),
 O.B.E.
 Rev. D. Graham Webster,
 B.D.

Rev. W. H. Porter.
 Rev. Robert Alexander, B.D.
 Rev. William M. Tocher, B.D.



Top—Rev. J. K. Russell, B.D.
Rev. W. G. Mitchell, M.A.
Rev. R. T. Marshall, B.D.

Rev. C. R. M'Murray.
Rev. Æ. G. Gordon, M.A.
Rev. J. D. Glennie, B.D.



Top—Rev. A. A. Morton, B.D.
Rev. S. S. Sanderson, M.A.
Rev. David Laird, M.A.

Rev. A. J. Marshall, M.A.
Rev. H. Y. Arnott, B.D.
Rev. R. F. V. Scott.

Presbytery of Cupar.

IN the Synod of Fife there are five Presbyteries — Cupar, Dunfermline, Kinross, Kirkcaldy, and St Andrews. Of these, Cupar comprises the N.W. district of the County, *i.e.*, the valley of the Eden or the Howe of Fife, and the parishes on the south bank of the Tay. The district is mainly rural, but includes within it four royal burghs of which Cupar, the largest, and considerably the most important, is the County town and the Presbytery seat. It was not always so. In the first erection of Presbyteries in 1581, Falkland was appointed a Presbytery seat, but the plan was not carried out, and we find the new court established with its seat at Cupar on 9th September, 1591. Archbishop Gladstones on 9th June, 1611, wrote to King James VI. suggesting that the original intention be carried out, and the Exercise at Cupar dissolved. King James so directed, and the Presbytery in obedience to the royal wish removed its sittings to Falkland. But the Synod of Fife at a meeting soon after fully considered the matter, and instructed the Lord Archbishop “to deal with the King’s majestie” that the Presbytery be brought back to Cupar, alleging “sundry good causes and considerations” why it should be so, notably that “in winter or efter greit weittes in summer” Falkland was not accessible.

So to Cupar the Presbytery returned, and there has continued except for five or six years about 1690, when it was united with the Presbytery of St Andrews. The Presbytery records during this period have been lost. These begin at 15th October, 1646, but there is a gap from 20th September, 1660, to 5th April, 1693, during the struggle with Episcopacy, and comprising the Covenanting period. Since then the records are complete, and have been carefully kept. For safe custody those prior to 1806 were removed a few years ago to the strong room in the Assembly Hall, Edinburgh perhaps a wise precaution, but with the disadvantage of not being easily accessible, *e.g.*, for the sake of verification in such an article as this.

There are at present twenty-two parishes with twenty-three ministers in the Presbytery, one (Cupar) being a collegiate charge. There are also twenty-three elders chosen annually by the various Kirk-Sessions according to the constitution of the Church. Three of the parishes are *quoad sacra*, of comparatively recent erection, Springfield (1865), Freuchie (1880), and Ladybank (1882). Newburgh was erected by special Act of the Scots Parliament in 1622. The other parishes have been in existence since the Reformation, and worked as such, though at times conjointly by ministers of neighbouring parishes, *e.g.*, Logie for a time by the minister of Balmerino, and Strathmiglo by the minister of Falkland. After 1689, so many ministers were deprived

of their benefices—in Cupar Presbytery no fewer than 18 out of 20—because of their failure to read the Proclamation of the Estates anent the accession of William and Mary, that there were not men to fill the vacancies, and some parishes were vacant for lengthened periods to the detriment of the Church.

Some notable ministers have begun their ministry in this Presbytery. Sir Andrew Murray, afterwards Lord Balvaird, was ordained to Abdie in 1622, and continued there to the end. He was the first minister and the second man to sign the National Covenant in 1638. He was one of the Mansfield family, and was knighted at the Coronation of Charles I. in 1633. He made himself so useful in settling differences at the famous Glasgow Assembly of 1638 that on the report of the Lord High Commissioner the King created him Lord Balvaird, 17th November, 1641. As a peer he attended Parliament, but the Assembly of 1643 ordered him to desist under pain of deposition. He died 24th September, 1644, aged about 47. Two famous church leaders of succeeding generations were ordained by Cupar Presbytery. Dr Hugh Blair, an outstanding Edinburgh preacher and churchman of the 18th century, whose published sermons George III. declared should be in every household as masterpieces of pulpit eloquence, though later generations have not had the same high opinion, began his ministry at Collessie on 23rd September, 1742. He was translated to Edinburgh the

following year. Dr Thomas Chalmers, the famous Disruption leader and Scottish Divine, was ordained to Kilmany on 12th May, 1803, and ministered there for twelve years before being translated to Glasgow on 21st July, 1815. Other outstanding ministers might be mentioned without unduly burdening this article. Dr James M'Gregor of St Cuthbert's ministered at Monimail for two years, 1862-64. Dr Campbell at Cupar, 1773-1824, father of a more famous son, Lord Chancellor of England; the same may be said of his co-presbyter, David Wilkie of Cults, 1774-1812, father of Sir David Wilkie, the celebrated artist. Dr Cook of Haddington began his ministry in the same parish in 1832, being translated to Haddington the following year. Dr Leitch of Monimail, grandfather of the famous golfer of the present day, afterwards Principal Leitch of Kingston, Canada, was ordained to Monimail in 1843, and remained there till 1861. Another outstanding minister of Monimail was Dr Samuel Martin, 1776-1829, author of the 12th paraphrase, and numerous other publications, prose and poetry. Dr Anderson of Newburgh, 1833-64, was an eminent archaeologist and geologist, and a prominent minister of his day. So was Dr Buist of Falkland, 1802-13, afterwards of St Andrews; Dr Cochrane of Cupar, 1842-77; Dr Campbell of Balmerino, 1857-1914; and Dr Barclay of Kettle, 1778-1841, when he died Father of the Church. Others might be mentioned, but I must desist. But at

least three others besides Dr Barclay in Cupar Presbytery have died Father of the Church ; Sir Robert Preston of Cupar who died in 1791 ; Mr Crichton of Ceres who died in 1849 ; and Dr Duncan of Abdie who died in 1902. But the most outstanding instance of longevity in the church, and without parallel so far as known to the writer, is in the parish of Creich when three ministers, Dr Greenlaw, Mr Lawson, and Mr Ritchie, were the only incumbents during the long period of 163 years, 1755 to 1918. The two former ministered each for sixty years. At the Disruption of 1843, the Presbytery in common with the Church at large suffered severe losses. Nine ministers resigned their benefices, Duncan (Ceres, A. & S.), Macfarlane (Collessie), Cairns (Cupar), MacGillivray (Dairsie), Murray (Dunbog), Smeaton (Falkland), Taylor (Flisk), Melville (Logie), and Brodie (Monimail). The Presbytery records bear evidence to the keenness of feeling that prevailed. Since that day the Church within the bounds as throughout the country has regained its vitality, and its membership, and never was more faithfully served in its several benefices than it is to-day. We are looking forward to re-union, and consequent greater usefulness and Christian benefit to the whole countryside, but meantime we go forward proud of our inheritance received through so many generations of faithful Christian men, and anxious to maintain its honour and its usefulness untarnished and unimpaired.

I append a list of those who have acted as Clerk to the Presbytery so far as known to me :—George Boes (Cupar), prior to 1772 ; Charles Wilson (Auchtermuchty), 1772-77, when he was translated to Scone ; Robert Arnot (Ceres), 1777-92, when he became Professor of Divinity in St Andrews ; David Wilkie (Cults), 1792-1812 ; Lawrence Adamson (Cupar), 1812-36 ; John Birrell (Cupar), 1836-42, when he died suddenly at a Presbytery meeting ; James Anderson (Cults), 1842-63 ; David Brewster (Kilmany), 1863-98 ; David Fenwick (Logie), 1898-1900 ; and John Ritchie (Creich), 1900-17. The present Clerk was appointed on 16th October, 1917.



II.

Historical Papers.



ABDIE PARISH CHURCH.

Abdie.

By Rev. Alexander Allison.

THE early unwritten history of the Church and Parish of Abdie is lost in obscurity, and is largely a matter of conjecture. The former name of the parish, Londors (Lindores), would seem to give some indication of the ancient origin of the church. Lon or Lun was a Gaelic word, signifying a church, and dwr or dobhar (pronounced dore) was the Gaelic equivalent for water. The "Church by the Water" would be appropriately descriptive of the situation, for the mound which now constitutes the graveyard must have been in ancient times partly surrounded by the waters of Lindores Loch. In all probability when the country was thickly covered with forests in those far-off semi-barbarian times, the knoll jutting out into the Loch would form a comparatively safe retreat from the attacks of enemies or wild beasts; and close by there was evidently a furnace where the weapons for hunting and warfare were forged, if we are to judge by the recent discovery of a layer of molten iron refuse with the wood ashes still adhering. When the inhabitants embraced Christianity this picturesque knoll would be a fitting site for the erection of their church; and probably there existed here for centuries a Culdee place of worship, a supposition encouraged by the fact that the

church was dedicated to St Magridin. One of the earliest references to Londors is found in a list of churches in the Deanery of Fife in 1176.

From the Charter of Lindores Abbey, which was founded in 1178 by David, brother of William the Lion, we learn that the "Church of Londors" and the lands belonging to it were included in the first bequest to the Abbey; and these are described as formerly belonging to Master Thomas, who was perhaps the last of a long succession of the Culdee clergy who ministered in the "Church by the Water." It is evident that the monks of the Abbey transferred the name "Londors" to their Abbey, substituting the name Abden, now Abdie (which means the pertainings or lands of the Abbey). It is interesting to recall the fact that as recently as half-a-century ago there were parishioners by whom the surroundings of the old Church of Abdie were familiarly designated as "Auld Londors." The name Ebedyn first occurs in a reference to the consecration of the Church on 5th September, 1242, by David de Bernhame, Bishop of St Andrews. The walls and some of the Gothic windows of this roofless old church are remarkably well preserved, and it is much to be regretted that such a beautiful and ancient building, hallowed by the worship of so many centuries, should have been abandoned. In 1661 the Denmylne aisle was added by Sir Robert Balfour, who was killed in a duel with his neighbour, Sir James M'Gill

of Lindores. His initials and coat-of-arms appear above the entrance. Dr A. Laing, the historian, says : " This aisle is devoid of all architectural elegance : had it been built in the same chaste style as the ancient structure it would still have met the requirements of the parish, and the parishioners of Abdie might have boasted of a Parish Church second almost to none in antiquity in Scotland." In 1824, the church being in need of repair, the heritors employed an architect who reported that " the roof, walls, &c., were in such an unsafe state that repair, if practicable, would be a very imprudent waste of money." The present place of worship was erected in 1827, and the old church was used for the last time on 11th November of that year, the roof, seats, and windows being subsequently sold by the heritors " by public roup." The bell, which was transferred to the belfry of the new church, and still summons the parishioners to the House of Prayer, must be very ancient. It was recast in 1671, and bears the following inscription : " Joannes Burgerhuys me fecit, 1671. Soli Deo Gloria ! Mr Alexander Balfour, minister there, of the parish of Ebde." The new edifice contained accommodation for 411 persons, and the seats were allocated by the Sheriff on 21st May, 1829.

In 1923 the interior of the church, which formerly had a bare and cheerless aspect, was comfortably re-seated, the gallery was rebuilt, and the whole tastefully renovated

under the skilful supervision of J. Jeffrey Waddell, Esq., successor to the late P. Macgregor Chalmers, Esq., LL.D., who had outlined the alterations in 1913. Harmonising with the scheme of renovation, the following gifts were kindly provided :—Organ, by Miss Thomson ; Communion Table, by Mrs Corstorphine ; Baptismal Font, by Dr and Mrs Cameron ; Offertory Plates, by Miss Storrar. At the same time a Roll of Honour illuminated in vellum, containing the names of all parishioners—men and nurses—who had served in the Great War, was gifted by Mrs F. L. Maitland.

The church contains three stained glass windows—in memory of John Cameron, Esq., parochial schoolmaster for 40 years, erected in 1899 : in memory of Mrs Mary Maitland, widow of Admiral Maitland, Lindores, erected in 1911 ; and the parish War Memorial Window, containing the names of 20 men who made the supreme sacrifice, erected in 1919.

On the walls are two marble tablets, one in commemoration of Admiral Sir Frederick Maitland, to whom Napoleon surrendered on board the “Bellerophon,” and the other in memory of the Rev. John Duncan, D.D.

Close by the old kirk is the Manse, built in 1840 to replace the former manse which stood on the same low level. In the *Statistical Account of Scotland*, published in 1795, the writer, remarking on the dryness of the soil and the salubrity of the air and climate of Abdie, makes this interesting

exception: "The situation of the minister's manse is, perhaps, as unfavourable to health as any other house in the parish: for it stands close by a lake of considerable extent in low and wet ground." These prejudicial conditions still exist, and evidently cause deafness: successive incumbents, as far back as can be ascertained, have become deaf, and have had to labour under this serious disability.

There was a Chapel of Ease, mentioned as early as 1198, at Dundemore or Dunmore (Denmuir) in Abdie Parish, where the roofless walls of probably one of later erection still exist. After the seat of ecclesiastical authority was transferred from "Auld Londors" to Lindores Abbey there arose a dispute between Sir Henry of Dundemore and the Abbot of Lindores, which was settled by a Synod at Perth on 2nd June, 1248; and two of the terms of agreement were (1) that all the parishioners of Abdie residing at Dundemore, except Sir Henry and his household, should present themselves three times yearly in the Church of Abdie, viz.: at Christmas, Easter, and on St Andrew's Day, and should *there only* receive the sacraments; and (2) that Sir Henry's chaplain should pay to the mother Church of Abdie all the offerings made in his chapel.

In 1847 the Court of Teinds annexed the lands of Ayton and Denmuir to the parish of Dunbog, *quoad sacra*, decreeing that "the whole inhabitants of the said lands may

repair to the Church of Dunbog, for hearing the Word of God, receiving the Sacrament, and partaking in all other acts of Divine Worship, and may subject themselves to the Minister of the said parish of Dunbog as proper parishioners thereof in all time coming."

In 1622 Newburgh was disjoined from Abdie and formed into a separate parish, the burghers having repeatedly complained of the distance they had to walk to the Parish Church.

After the Reformation, the first minister of Abdie was William Symson (1561), who also undertook the ministry of Dunbog. Alexander Scrogie was appointed in 1585, and John Caldecleugh in 1594, of whom at a visitation of the Presbytery it was recorded "that he did not kyth himself forward and zealous in censuring and punishing offenders." Andrew Murray (ordained 1622) received the honour of knighthood at the Coronation of King Charles II. in 1633. He was the first minister to sign the National Covenant in Greyfriars, 1638. He was created Lord Balvaird in 1641, and, until the Very Rev. Dr Cameron Lees of St Giles was knighted a few years ago, he was the only minister of the Church of Scotland on whom a knighthood or a peerage has been conferred. As a peer he took part in the Scottish Parliament; and the General Assembly of 1643 decreed that this was "wrong," and that "my lord Balvaird should keep his ministrie, and give over voicing in Parliament under paine of

deposition and further censure." He died in 1644, and was the progenitor of the Earls of Mansfield. A lintel over the door of the Manse barn bears his initials and the date 1632, and another over a doorway in the garden bears the date 1622.

Alexander Balfour, second son of Sir Michael Balfour of Denmylne, became helper or coadjutor to Andrew Murray about the year 1634, and was "respected for the dignity of his appearance, and the wisdom and piety of his life." William Balfour (1674) was probably a son of the preceding. William Arnot (1685) was deprived of his incumbency in 1689 for showing his allegiance to the late King James and disloyalty to the new king, William of Orange. Subsequent ministers were John Corsan (inducted 1691); Josias Walker (ordained 1721); James Gillespie (ordained 1747); Robert Wingate (ordained 1752); Thomas Millar (ordained 1788), who "purchased with the Poor's Money in the year 1789" the beautiful communion cups now in use, and who met with a peculiar and fatal accident when crossing the Forth by ferryboat; Robert Thomas (ordained 1795); Laurence Millar (inducted 1812); John Duncan (ordained 1839) who received the degree of D.D. in 1901, and at the time of his death in 1902 was the oldest ordained minister in the Church of Scotland.

The Session Records previous to 1719, unfortunately, are missing, and the parish history of an interesting period is necessarily

fragmentary. There are many objects of great antiquarian interest in the parish, but space permits only a brief enumeration of some of them :—The ancient fort on Clatchard Crag ; the remains of a primeval circular hut on the hill to the west of Ormiston ; the foundations of Macduff Castle on the ridge over-looking the hamlet of Lindores ; the symbolic sculptured stone beside the highway at Lindores ; the very ancient tombstone with floreated design, and the stone statute (of a woman with her arms folded across her breast) in the chancel of the old church ; the Balfour monuments inscribed in Latin in the Denmylne Aisle ; the iron fixture, to which was attached the “jougs” for punishing offenders, beside the vestibule of the old church ; the “cave” with its underground passages at Lindores House, and close by, the gigantic yew tree, supposed to be the oldest in Scotland ; and at the south end of the Loch the interesting remains of the old keep at Woodmylne. The old Castle of Denmylne, the seat of the Balfours, erected probably in the end of the fifteenth century, is deserving of more than passing reference. In the middle of the sixteenth century it was a famed centre of learning and refinement. Sir James Balfour was Lyon King-at-Arms, eminent as a historian and antiquarian, and is best known as the author of *The Annales of Scotland*. His brother David, Lord Forret, was a distinguished lawyer ; and the youngest brother, Sir Andrew, became famous

as a physician and botanist, and founded the Botanic Gardens in Edinburgh. The names of some of the places in the parish are very suggestive of their ancient origin; *e.g.*, The Lecturer's Inch, the Priest's Burn, the Teind Knowe, and St Andrew's Well (now covered up). About a hundred years ago, where the bridge crosses the railway beside the church, there stood on either side of the footpath leading from the Den of Lindores to the Churchyard two upright stones known as "the Lickerstones." According to tradition the coffin was laid on these stones, and there, in pre-Reformation times, the priest met the funeral procession and began the service for the burial of the dead.

One of the most interesting tombstones in the Churchyard is that which was erected to the memory of the brothers Bethune, Alexander and John, who, amid grinding poverty and unremitting toil, produced writings and poems of singular merit. Charles Kingsley predicted that "the spot where their dust reposes" would become a pilgrim's, like the grave of Robert Burns, "whenever the meaning of worth and worship shall become rightly understood among us."

In 1821 the parish contained 834 inhabitants, only two of whom had attained the age of eighty. At that time there was only one family resident in Mount Pleasant, while Grange had 135 residents. The handloom industry was flourishing; and there were breweries, bakeries, blacksmiths' and joiners'

workshops, meal and barley mills, &c., which have long since disappeared, and small farms and small holdings were numerous—the ruined homesteads being all that now remain to indicate the change which gradually came over the parish and lowered the number of the population. Except in Mount Pleasant, an extensive and populous part of the town of Newburgh, the parishioners are now almost wholly engaged in agricultural pursuits, the fertile soil being well cultivated according to the most modern and approved methods of scientific farming.





AUCHTERMUCHTY PARISH CHURCH.

Auchtermuchty.

By Rev. John Gilmour, B.D.

AUCHTERMUCHTY has apparently existed as a township for a very great length of time. It is not at all improbable that dwellings were situated on the rising ground in the north-west part of the present burgh as early as the commencement of the Christian Era. The town probably arose on the present site, owing to their being at this part of the country an intersection of two lines of communication used by the Celtic inhabitants.

The name Auchtermuchty is obviously a compound of Celtic names. The syllable "muc" indicates a district frequented by the wild boar, an animal which was not exterminated in Scotland till about the middle of the sixteenth century, and the hunting of which was a favourite pursuit of our ancestors and a frequent recreation of the Kings when at Falkland Palace.

The old statistical accounts explains the name as meaning "The Cottage of the King." This derivation, however, is difficult to understand. The difficulty of writing this article is increased by the fact that our parish in common with the rest of Fife has no early written history. Sibbald tells us that Auchtermuchty was a part of the Earls of Fife's estate, and came by their forfeiture to the Crown. The village increased considerably

during the fifteenth century, and James IV. intended to erect it into a royal burgh, but was prevented from doing so by being slain at Flodden. To fulfill this intention, James V. granted a Charter on 25th May, 1517, and James VI. granted a new Charter on 28th October, 1591, the rights under which were confirmed by Charles I. in 1631.

The Parish Church of Auchtermuchty is finely situated on a rising in the centre of the town. In 1350 Duncan, the last MacDuff, Earl of Fife, gifted it to the Abbey of Lindores out of gratitude for his escape at the battle of Durham, and his release from subsequent captivity.

The first Protestant Minister was Henry Leitch (1593). His successor, James Bennet, was admitted to the charge in 1615, and survived till 1640 James Martin (before 1646). The subsequent ministers for the period 1693-1778 were:—Alexander Glas (ordained before 1693), Thomas Thomson (ordained 1701), Patrick Maxton (ordained 1734), Laurence Gillespie (ordained 1751), Thomas Mutter (ordained 1762), Charles Wilson (ordained 1766), and James Lister (ordained 1778). During the ministry of James Lister the present church was built. His successor in office, Robert John Johnstone, in the *New Statistical Account*, 1843, states that in 1838 the patron made an addition to the church at his own individual expense by which the accommodation of the building was increased by nearly 400

sittings. This addition is locally known as the North Aisle. Mr Johnstone's successors are :—John Ferries, James Macnair, David N. Hogg, and John Gilmour.

In 1913 the Church was much improved, and a pipe organ introduced. The work was carried out under the direction of the architect, Mr MacGregor Chalmers.

The furniture of the Church is in oak, is of simple design, and beautifully carved. In the south wall are placed two stained glass windows, the gift of the Woman's Guild. They are of exquisite design and colouring.

Other gifts are :—Four beautiful Silver Trays for Communion, and Crimson Velvet Collection Bags with oak handles from Henry Rae-Arnot, Esquire, L.L.D. (Cantab.), Lochieheads, an elder in the church ; Brass Memorial Tablet, Alms Tray and Vases in memory of those from the Church and Parish who fell in the Great War, from the Woman's Guild.

The Belfry of the Church is, according to the late Very Reverend Professor Cooper, one of the finest of its kind to be found anywhere.

The burgh, situated on the north bank of the Eden where the ground rises towards the Ochils, presents a most picturesque and old world appearance. Through the centre of the town, dividing it into two nearly equal parts, flows the Auchtermuchty burn (a stream mentioned in Pigott's Directory under the name of Loverspool).

The finest view of the town is probably to be had from the high ground to the north, where the Newburgh Road descends into the burgh. The two most conspicuous buildings seen from this point are the Parish Church with its elegantly shaped belfry, and the Town Buildings with their ancient Tower and Spire and fine toned bell.

Of old and interesting buildings in the parish mention may be made of MacDuff House, situated in the north-western part of the town. There are still traces of an arched entrance gateway to the courtyard. Over one of the windows there is a coat of arms, and over another window an ancient sun dial. In the garden, a short distance from the house, there is an old dovecot with five hundred holes. We have reason to believe that MacDuff House was the residence of some one of much importance in his time.

To the south of the town stands the Castle of Myres with its old tower. The castle was probably built by the King's Master of Works about 1500. It was partly rebuilt by Stephen Paterson, and was enlarged and improved in 1828. In the grounds there are trees of great beauty and antiquity.

It has been placed on record that James V. had a great liking for his old town of Auchtermuchty, and that he is supposed to have written the humorous Scottish poem, "The Wife of Auchtermuchty." A courtier, Wilkie in his *History of Fife* tells us, once spoke to King James of the majestic buildings

and stately bridges in London. King James told him he need not go so far afield. He had as fine bridges if not finer across the Howe in his royal burgh of Auchtermuchty. It is interesting to note that reference is made to the fact that when Mary Livingstone, one of the famous "four Maries," was married to John Sempill of Beltrees, the Queen gave her as a wedding gift the lands of Auchtermuchty and certain other properties belonging to the Crown.

In time past the burgh was surrounded by extensive commons, large parts of which are now included in the cultivated land. The soil of the Parish is varied and fertile, and from the heath-covered slopes in the north-west of the parish beautiful views can be obtained of the Lomonds and the Howe of Fife.

In the weaving industry of the eighteenth century, Auchtermuchty appears to have taken a leading part. At one time it is said there were over a thousand looms going in the Parish. The old inhabitants tell many stories of the weaving times. They look upon these times as the days of greatest happiness—a happiness engendered by the prevailing spirit of mutual helpfulness and co-operation. Not one loom remains to remind the passer-by of the industry for which the ancient burgh was so long famous. As in other parts of our country, steam has superseded the hand-loom, with the result that we have now two flourishing linen factories in the parish.

There are a number of good shops in the town, and without detailing other branches of industry, mention may be made of a Foundry and of Beam and Scale Works that give work to many hands.

Auchtermuchty is the centre of a fine agricultural district. The farms are large, and the land is well cultivated.

Among other characteristics of the people of Auchtermuchty one may place on record their love for music. The fact that for generations the ancient burgh has maintained a Brass Band, well known beyond the confines of Fife, testifies to the musical skill of the inhabitants.

The parish includes the village of Dunshalt, which is probably the most ancient place in the district—the name indicating a fort of the hunting place by the water. The population is stationary, and consists mostly of old and retired people.

With the material available, we have endeavoured to give an accurate, though necessarily short, account of the history of this parish, of its varied interests, and of its industrial progress.





BALMERINO PARISH CHURCH.

Balmerino.

By the late Rev. J. T. Arnott, B.D.

THE history of the beautiful Tayside Parish of Balmerino has been excellently written by the senior minister, the Rev. Dr Campbell, from whose "Balmerino and its Abbey" the information for this article is mainly derived.

Whatever is known of the history of the parish prior to the Reformation is in connection with the Abbey, which bears its name. Its foundress was Queen Ermengarde, second wife of William the Lion. Tradition says she made repeated visits to Balmerino for the benefit of her health, and in grateful recognition of the good effects of her so doing, she resolved in her widowhood to found a Cistercian Abbey there. She accordingly purchased for 1000 merks sterling from the proprietor, Adam de Stawel, "the lands of Coultra, Balmerino, and Arduit," under which names most of the lands of the parish as then bounded were included. On acquiring these lands one of the first acts of the Queen was to grant, in 1227, a charter conferring on the monastery "the Church of Balmerino and its revenues." Of the Church which was thus bestowed nothing whatever is known to history. The erection of the Abbey was speedily commenced, and by 1229 it was so far advanced, as to consist of the Church, refectory, guest-hall, and porter's cell, and

to contain the books necessary for divine service, all as required by the rules of the Cistercian Order before the monks could take up residence within its walls. When completed, the Abbey was dedicated to the Blessed Virgin and St Edward the Confessor ; and the first company of monks to take possession came from Melrose.

On the death of Queen Ermengarde, which occurred in 1233, her body was brought to Balmerino, and there buried before the high altar of the Abbey Church. The young Monastery profited by her will ; and her son, Alexander II., also bestowed many benefits upon it. His liberality being imitated by others, the Abbey soon became rich and prosperous, and until the Reformation its abbots and monks fulfilled the usual functions of such places.

In the war waged with Henry VIII., Balmerino, like other Scottish Abbeys, was attacked and put to the flames by the invading English army. This event occurred on Christmas night, 1547. The damage then done could only have been partially repaired before the Reformation in 1559, when the reformers could be trusted to see that the Monastery was so ruined as to be incapable of ever being used again for its original purposes. Since that period, time and the vandal have succeeded in almost demolishing the once stately pile of buildings whose architecture was in the first pointed style of Gothic.

On the suppression of the Abbey by the Scottish Parliament, the lands pertaining thereto, in so far as they had not been already disposed of by the monks themselves, were granted to Sir James Elphinstoun, Secretary to King James VI., who at the same time received the title of Lord Balmerino. The barony of Balmerino existed until 1746, when it terminated with the death of Arthur, sixth Lord Balmerino, who was executed for high treason for the prominent part he took in the Jacobite Rebellion. His confiscated estates were sold to the Earl of Moray, and are still held by that family. The present Earl has done much to improve and preserve the Abbey ruins. The surrounding ground has been laid out as a flower garden of the Pre-Reformation type ; and a more ideal spot to spend a pleasant afternoon it would be difficult to find.

There is good ground for believing that for some time prior to the Reformation, St Ayle's Chapel, which was situated somewhere in the immediate neighbourhood of the Abbey, was used as the Parish Church, and after that event it was still employed for that purpose. In the records of the period the parish is occasionally designated as "St Ayle's parrochion." In 1595 a new church was erected at Kirkton, which in its turn was replaced in 1811 by the present building situated at Bottomcraig. This church was remodelled in 1883, the improvements then carried out completely altering its appearance,

making it to partake more of an ecclesiastical character. A church hall to accommodate 200 persons was founded in 1887. Previous to the Reformation, those who officiated in Abbey Churches had no need of a manse or glebe, and at Balmerino these were not provided till 1593. They were originally somewhere near the Abbey, but in 1682 were excambed for a house and land at Bottomcraig. In an old document this house is described as having been "originally an old castle, or house for defence, and purchased by the Heritors to save the expense of building a manse ; and as being larger than an ordinary one, but not more commodious." The present manse, situated to the west of the Church, was erected in 1816. It has an ideal site, commanding an extensive view of the Firth of Tay and the ranges of hills beyond.

The first Protestant minister of the parish was Alexander Keith (1560), who had Logie also in charge. His successor was Patrick Auchenleck (1571). Thomas Douglas of Stonypath was appointed in 1578. In the year 1619, the laird of Bottomcraig was killed by the laird of Kirkton, who was at feud with him, and Mr Douglas was accused of having been accessory to the deed. The charge against him, however, must either have been departed from or found to be erroneous. During his ministry, Logie was disjoined from Balmerino. Mr Douglas died in 1634 in the fifty-seventh year of his ministry. He had been granted an assistant and successor in

1621 in the person of Walter Greig, whose ministry also extended over half-a-century. He took a prominent part in the ecclesiastical proceedings of those troublous times, and on different occasions acted as a chaplain to the covenanting forces. During his incumbency in the year 1650, the lands of Naughton, which had hitherto formed part of the parish of Forgan, were annexed to Balmerino, the inhabitants of these lands preferring to attend this Church on account of its close proximity. A few years later, George Hay, the laird of Naughton, gifted the silver Communion Cups, which are still in use in Balmerino Church.

Subsequent ministers were Andrew Bruce (1673), James Garden (1676), George Hay (1678), and John Auchterlony (1682), who, as an Episcopalian, was "outed" in 1690 for refusing to show his allegiance to William and Mary. Andrew Bowie (1690) was the first minister after the Revolution settlement. He was translated to Ceres in 1692, and for four years the Church of Balmerino remained vacant, as owing to the expulsion of the Episcopalian incumbents, there was a great dearth of preachers. In 1696 James Hay, nephew of the laird of Naughton, was appointed. For many years he was a hopeless invalid, and the Heritors and Elders petitioned the Presbytery for advice with a view to the appointment of an assistant and successor, Thomas Ker receiving this appointment in 1721. Thomas Stark (1742), son of the laird of Ballindean, which property he inherited,

was the next minister. He was succeeded by his oldest son, John Stark (1773), who demitted office in 1781. Andrew Thomson, who was ordained in the beginning of the following year, died in 1836 in the fifty-fourth year of his ministry, and was succeeded by his son, John Thomson, who had been appointed assistant and successor in 1824. The present incumbent, James Campbell, who had been ordained in 1854 as Chaplain to the Presbyterian forces in the Crimea, was admitted in 1857. He received the degree of D.D. from the University of St Andrews. He is the author of several well-known works, the chief of these being, *A History of the Celtic Church* and *Balmerino and its Abbey*. Dr Campbell retired from the active duties of the ministry in 1907, when an assistant and successor was appointed.

In this brief sketch reference can be made to only one or two places of special interest in the parish. At Naughton there are the ruins of an old castle perched upon a high rock, immediately beneath which there lies a picturesque dell. One of the most remarkable objects in the whole district is an ancient hedge of high yew trees at Birkhill. Battle Law is believed to have been the scene of a skirmish with the Danes. There, at various times, cists and urns have been discovered.

The population of the parish reached its highest level in 1837, when the number of its inhabitants was 1070. Of these, 150 men and women were employed at handloom

weaving. This industry has now ceased to exist, and its discontinuance, along with the loss of the salmon fishings, has led to a great diminution of the number of inhabitants, which at last census was 568.



Ceres.

By Rev. George W. Walker, B.D.

THE parish of Ceres is interesting from several aspects. The name, written variously Siris, Cyres, Cyrus, Cires, does not, as some have supposed, derive its name from the mythological goddess of corn, Ceres, but, with greater probability owes its name to St Cyrus, in whose honour the Church is said to have been dedicated. Absolute proof of this conjecture, however, is wanting; for the name of the Church is not included in the *Pontificale* which gives a list of the churches in the neighbourhood rededicated by Bishop David de Bernham in 1240. The name more likely derives its origin from the Gaelic, bearing an allusion to the situation of the village, or to the monastic word Syras, which was applied to marshy ground near a running stream.

Ceres is of interest from a *civil*, *historical*, and *ecclesiastical* point of view. From its *civil* aspect, the parish contains five small villages, Ceres, Craigrothie, Chance Inn, Pitscottie, and Balldinnie. Coaltown was once a thriving village inhabited by miners, but to-day consists of only a few houses. Ceres was in early times a burgh of barony; but confirmation of this is lacking owing to the disappearance of the Charter. It appears, however, from the Chartulary of Dunfermline that the lands



CERES PARISH CHURCH.

of Ceres originally belonged to a family of the name Syres, as Sir Michael Scott, ancestor of the Scotts of Balweary, who lived during the reign of William the Lyon (1165-1214), married a daughter of Sir Duncan Syres of that ilk. By this union it is held the Scotts thus exercised their right to the barony of Ceres. During the time of the regent, Duke of Albany (1406-1424), the Laird of Balweary gave a portion of the lands of Ceres to his younger brother, William Scott, while in 1410 another part of these lands was held by a family of the name of Cairncross, who owned Callange, Wester Pitscottie, and a third of the town of Ceres. From this family the lands passed into the hands of the Kinin-months of that ilk, who were lords of the manor of Craighall at the close of the fifteenth century, and retained their position until the whole barony was acquired in 1635 by Sir Thomas Hope, whose descendants still own the greater part of the Parish.

Ceres possesses much information of a *historical* nature. Its antiquities are seen to-day in the ruins of its castles, Craighall, Struthers, and Scotstarvit. The first of these, beautifully situated on the north bank of a lovely den planted with trees, was owned by Sir Thomas Hope, King's Advocate, who played an important yet difficult part in the struggle between the Kirk of Scotland and Charles I.; because his attitude of forbearance towards the Covenants brought him into hostility with the Episcopalians and King

Charles, who depended on him for counsel in matters necessitating careful consideration. In 1643 he appeared as Lord High Commissioner to the General Assembly, this duty being among the last offices he fulfilled before ending the rest of his days in the mansion of Craighall.*

Struthers Castle, now an ivy-clad ruin, was the scene of many a historic event. It was the property, first of all, of Radolphus de Ochter-Struther, who lived in the reign of David I. Of this, however, there is no sure evidence; but that it became the property of the Earl-Marshal of Scotland at the close of the fourteenth century is a certainty, because Sir William Lindsay of Byres married in 1382 Christiana, daughter of Sir William Keith, Earl-Marshal, who exchanged the estate of Struthers with his son-in-law for the lands and castle of Dunottar. To this castle Sir David Lindsay of the Mount, a distant relative of Lord Lindsay of the Byres, was a frequent visitor, and within its walls wrote several of his poems. Here also King Charles II. was entertained on Saturday and Sunday, 15th and 16th February, 1651, by the first

* It is of interest to note that Sir Thomas Hope was the last Commoner to hold the office of Lord High Commissioner to the General Assembly until, in 1924, after 280 years, during which the office was held exclusively by members of the Peerage, Mr James Brown, O.B.E., M.P. for South Ayrshire, was appointed by a Labour Government to the office which he held with distinction to himself and to the credit of the Church.

Earl of Lindsay, who had been honoured by Charles I. when he visited Scotland in 1633 "in regaird of the good service done to His Majesty and his late royal father of blessed memory, by him and his predecessors." Before the close of the year 1651 he was captured by Cromwell's soldiers and kept a prisoner in the Tower of London and at Windsor Castle till the Restoration in 1660, when he was restored to the office of High Treasurer and President of the Council. His great-grandson was John, the famous 20th Earl of Crawford, whose body lies interred with that of his consort in the family mausoleum in Ceres Churchyard.

Scotstarvit Tower is a conspicuous landmark in the parish. It was the home of Sir John Scott (1585-1670), one of the most munificent patrons of Scottish literature, who wrote *The Staggering State of the Scots Statesmen*, a work professing to be an account of the principal Scottish statesmen who held office from 1550 to 1650, and in which the author tried to show that nearly all these political leaders obtained their positions of influence by fraudulent means. Sir John Scott was married to a sister of the poet William Drummond of Hawthornden, who was a frequent visitor to Scotstarvit, where he spent many happy days with his brother-in-law, and wrote his only historical work, *The History of the James's*.

There is a long-standing tradition that the men of Ceres marched to the field of

Bannockburn to support Robert the Bruce, crossing the ancient bridge that spans the burn, and over which Archbishop Sharp's coach is said to have passed on that eventful day in the year 1679 when he met his death at Magus Moor.* To perpetuate the memory of those doughty warriors a memorial in the form of a granite pedestal was erected near the village green, and unveiled on 27th June, 1914, by the Earl of Crawford and Balcarres. Due to the assistance its superior and vassals gave to Bruce at Bannockburn, Ceres is said to have received its charter to hold its annual market on the anniversary of Bannockburn. This market is still perpetuated in the games held annually on the last Saturday of June. Sir Robert Keith, Earl-Marshal of Scotland and proprietor of Struthers, having command of the horse under Bruce, contributed in no small degree to the success of the day. At Pitscottie Robert Lindsay, well known as the author of the *Chronicles of Scotland*, was born in the early years of the sixteenth century.

The early *ecclesiastical* history of the Parish is enveloped in the mists of obscurity. In the old register of St Andrews the information is given that King Hungus, the descendant of Hurgust, King of the Picts, "gave for a parish to the church of St Andrew all the lands lying between the seas Ishundenema

* The Archbishop stopped at the village of Ceres on the way to St Andrews and enjoyed a social pipe with the parson of the parish.

and Sletheuma, and bounded by a line extending from Largaw by Sireis (Ceres) to Hyhatnachten Machirb, now called Had Nachton (Naughton). The King gave this district, *i.e.*, Kilrymont, to God and St Andrew his apostle, with its waters, meadows, fields, pastures, rivers, and woods, in a perpetual almsgift, with this peculiar privilege that its inhabitants should be exempted from levies, the building of castles and bridges, and all taxes imposed by the State." From another register it appears certain that Ceres belonged to the Culdees, who had a bishop in St Andrews and a church at Ceres worked by some of the minor clergy resident in St Andrews. This arrangement continued to exist till 1273 A.D. when, owing to the licentious and careless lives the Culdees lived, the lands were taken from them and handed over to the Roman Church. Ceres was one of these places handed over, and from 1306-1560 A.D. the church was a rectory held in conjunction with the Provostry of St Mary's, afterwards called Kirkheuch, a religious house in St Andrews. In the old church of Ceres prior to the Reformation a chapel was dedicated to St Ninian, the patronage of which belonged to the family of Craighall. The schoolmaster of Ceres, on his appointment to the school, was also invariably presented to the chaplaincy of St Ninian. The present church was built on the site of the old one in 1806.

Among the ministers of the parish since the Reformation were not a few who made

their influence felt in the Church. The first Protestant minister in Ceres was Patrick Couston or Coustance (afterwards Bishop Adamson), who was one of those whom the first General Assembly, 1560, "thought qualified for ministering and teaching," and who was afterwards admitted to the charge of this Parish. He seems to have started a grammar school in Ceres, and met with such success as to bring him into publicity, so that he was appointed by the General Assembly "to plant kirks between the Dee and the Ythan." He took a leading part in ecclesiastical controversy, and to him is due the epigram of the *Tulchan* bishops. Another well-known minister was Thomas Buchanan, nephew of the learned and eloquent poet and historian. He became Regent in St Salvator's College, St Andrews, being afterwards appointed joint rector of the High School, Edinburgh, 1568. He was presented to the Provostry of Kirkheuch (attached to the Church of Ceres) by James VI. in 1578, and in 1588 elected Moderator of the General Assembly. Having been a person "of notable gifts of learning, natural wit, and uprightness," he had considerable influence in managing the affairs of the Church. He was a member of twenty-six out of thirty-one Assemblies. William Row, A.M., was three times Minister of Ceres; first in 1644, but he was suspended in April 1664, and deposed in October, 1665, for refusing to submit to Episcopacy. He, however, outlived the persecuting times of Charles II.

and James VII. and was restored to the Church and Parish of Ceres in 1689. He was married to a daughter of the well-known Robert Blair of St Andrews. Thomas Halyburton, of saintly memory, and whose name is well-known by his Memoirs, ministered to the needs of the parish from 1700-1710. Educated at Rotterdam, he returned to Scotland in 1687, and after a ministry of eleven years in Ceres, was appointed Professor of Divinity in New College, St Andrews, where, after only two and a half years' occupancy of the Chair, he passed to his eternal rest at the early age of thirty-eight. John Trotter, D.D., ministered in Ceres from 1752-1769, and "as a preacher, explained the doctrines of the gospel with fidelity and affection, and in every sermon introduced some observation leading to the consolation of the afflicted, his whole life being a practical commentary on his preaching, as a living epistle of the truth." His successor was Robert Arnot, during whose ministry the first airman ever heard of arrived in Fife. On the afternoon of 5th October, 1785, the minister was superintending some work in his glebe when a boy drew his attention to "what he thought to be a hawk soaring at a very great and uncommon height." The minister on looking at the object was convinced it was no bird, and as it began to descend saw it was a balloon. Multitudes now got a sight of it, and the whole countryside was alarmed as, with grandeur, it gradually drew near to earth. On landing, Vincent Lunardi was

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received amid the acclamations of exultant crowds, who carried his flag in procession before him, while the church bell was rung in his honour. This was the first aerial voyage made in Scotland and is significant in the light of what we have seen in the development of aircraft in this century. Mr Arnot was appointed Professor of Divinity in New College, St Andrews, and was succeeded in Ceres by Joseph Crichton, who was sole minister of Ceres from 1793 to 1837, after which a successor was appointed in the person of the Rev. John Duncan, who was a pupil of Edward Irving at Kirkcaldy, and eventually joined the Free Church in 1843. Mr Crichton lived till his ninety-sixth year and sixty-third of his ministry, and died in 1849 as the Father of the Church of Scotland.

From 1844 to 1852 the Rev. Robert Cook was minister of the church, and was followed by the Rev. J. C. C. Brown, who ministered for twenty-six years (1852-1878), and "endeared himself in no ordinary way to the parishioners." The Rev. John Nasmyth succeeded Mr Brown, and was minister to 1894. Since then by successive ministries*, the moral and spiritual needs of the parish have been assiduously met. Each ministry has set its own mark and seal upon the church and community. The work of the Kingdom still

* 1894, the Revs. John H. Dickie, M.A. ; 1897, Andrew Brown, M.A. ; 1901, Andrew Watt, B.D. ; 1910, George W. Walker, B.D.

prosper, and the blessing of God rests upon His people.

It is of interest to know that three churches, besides the Parish Church, once existed in the village. The Seceders "had a meeting-house in the village of Ceres built in the year 1744." It stood across the road from the Public Memorial Hall, which was formerly the Relief Church built in 1799. Here for many years an attached congregation met under the able and progressive ministry of the Rev. David Anderson who, living till he was ninety, reached his seventieth year as a Minister of the Gospel. These congregations were eventually merged in the United Presbyterian Church. Mr Anderson took a great interest in the community, and rendered most valuable service in connection with the Halkerston-Adamson Trust, being Clerk and Treasurer from the first meeting held on 1st March, 1843, till his resignation on 14th November, 1904, a period of 61 years! A minute of that date expressing appreciation of his valued services records "the fact that during all those sixty years he had never been absent from a single meeting." A record almost impossible to beat! There was also the Free Church which, under a succession of ministers, cared for the spiritual needs of its members. These churches have been amalgamated in the United Free Church to be incorporated, we sincerely hope and pray in the near future, with the Church of Scotland in one great Church, national, spiritual, and free.

Nor would we forget to mention the loyalty of our parishioners towards King and Country in the Great War. In addition to the unrecorded work done at home by men and women alike, Rolls of Honour in the Churches and Memorial Hall keep green the memory of those who rendered service in their country's hour of need, and died at the post of duty: A Memorial Brass in the vestibule of the Parish Church—the gift of Mrs Walker, The Manse, and a Pipe Organ, the gift of the congregation and friends, commemorate those from the parish who, thirty-three in number, made the supreme sacrifice in the great cause of righteousness and freedom.

“Deep graved in every British heart
O: never let these names depart.”

Finally, we would express the desire that Ceres may long flourish by the preaching of the Word, that her people, inspired by lofty ideals and immortal hopes, may rejoice in the rich inheritance bequeathed to them from the past, and continue to exemplify in life and service those moral and religious principles which make for the prosperity of the Church of Christ and the advancement of the Kingdom of God in the world.





COLLESSE PARISH CHURCH.

Collessie.

By the Editor.

THE tourist, with an eye for the picturesque, cannot approach Collessie, whether by road or rail, without being impressed with the church and its handsome tower pointing heavenwards, while all around, beneath its shadow, cluster the picturesque cottages of the village, which carries with it an old-world air that links the present to the past, the modern mind to the spirit of an age that is gone.

The name Collessie, it has been assumed, is derived from the Gaelic, in which language "col" is said to signify a bottom, and "lessie," a den, and this assumption is strengthened by the fact that the village is situated at the bottom of a den or at the foot of a glen. Many names of places in the parish owe their origin to the supposition that Gaelic must have been at one time spoken in the parish ; for example, in such words as Bowhouse, which means cattle-house ; Drunily, gray ridge ; Kinloch, head of loch ; Rossie, promontory (into the loch).

In extent the parish is eight miles in length and five in breadth, being bounded on the north by Abdie, on the north-east by Monimail, on the east by Cults, on the south by Kettle, on the south-west by Auchtermuchty, and on the north-west by Newburgh. The river Eden flows alongside its south border for

three miles, and in seedtime and harvest used to overflow its banks, doing considerable damage to the crops. But about 1787 its course was straightened, with the result that the floods it occasioned by its overflow are forgotten. Rossie Loch, too, which covered 300 acres of the parish, was drained in 1740, and now forms good meadow and excellent pasture-land.

It is of interest to observe that the walls about Collessie and Newton are built of round stones, and that the fields, having a wavy surface, are covered with such stones, which points in the early ages to the presence of a glacier coming from the north. The Trafalgar Ridge is called a kame, and, being formed under the ice, got its shape as if in a mould of ice turned upside down. Mention is made of this, because in the eighteenth century, when geology was still in its infancy as a science, this ridge was supposed to have been piled up by enemies attacking the defences of the castle in their effort to drown those within.

Collessie is not without its antiquities. In the parish are two standing stones which probably date as far back as 2500 B.C.—one at Melville, the other at Rossie. The latter stone stands five feet above the ground and has engraven on its south side the date 1630 and the monogram I.S. on the road side, the initials of James Scott who purchased it at that date. Gaskhill on the Newton road is a burial-place of the early Bronze Age, when

the people of that time made implements and weapons with an alloy of copper and tin instead of using implements made of polished stone. The year 1800 B.C. seems to be the generally accepted date when bronze was introduced into Britain, and it may well be inferred that, on its introduction to Fife some centuries later, users of bronze may have lived in this parish for many centuries from 1500 B.C. The inhabitants of the Bronze Age cremated their dead; and this is of interest, because on the opening of the Gask-hill by the late William Wallace, Esq., of Newton, in 1876-77, there were found a bronze dagger blade, a gold fillet which had encircled its handle, two urns and charred bones arranged in three different deposits. This was the first cairn of its kind in Scotland to be systematically explored, and, in this connection, Mr Wallace's unstinted generosity in the interests of science is worthy of mention.

Outside the village may be seen the remains of two castles or fortifications. One is situated between Trafalgar and the railway, called Agabatha Castle. It was an earthen mound, circular in form, about thirty feet high, surrounded by marshes, and used, in the opinion of some, as a place of observation. Others affirm that the mound was constructed by an enemy for the purpose of damming up the stream that came from the den to force the castle to surrender.

An epoch-making event in connection with the proprietary history of the parish was

the founding, shortly before 1200 A.D., of Lindores Abbey. The abbey, which was dedicated to the Virgin Mary, was richly endowed with lands, and after the Reformation a great part of the land in Collessie passed from the abbey to laymen. Roger de Quincey of Kinloch bestowed on the monks the right to cut peats in the peatery called Menegre (Gaelic for sunny moor) in the Moor of Kinloch, and also granted them the patronage and revenues of the church of Collessie. The monks named their newly-acquired possession "Our Lady's Bog," latterly known as "Ladybog," and changed to Ladybank, although verification of this has not been found.

In the north-west of the parish there are five important properties : Lunnquhat, Rossie, Wester Collessie, *i.e.*, Weddersbie, Kinloch, and Easter Collessie, *i.e.*, Hallhill.

At one time Kinloch was a village of considerable size, with a population of nearly 200; but eventually the village broke up and the population drifted to Trafalgar, Giffordtown, and Monkston.

A courtier and diplomatist of Queen Mary's time, Sir James Melville, who lived from 1535 to 1617, held the estate of Hallhill, which was taken down about 1675, its site being within the field called the "Upper Elie," opposite the road to Hallhill farm, the west field south of it being called the "Lower Elie," which contains the standing stone. One of the suggested derivations for the place-name "Elie" is the Gaelic "Eilean," an island,

which is quite descriptive of the two fields. These fields in Gaelic-speaking times would be surrounded on nearly three sides by marshes, traces of which can be seen even at the present day. Thus "the Elies of Collessie" were the islands of Easter Collessie.

One feature of interest in connection with Sir James Melville of Hallhill is the tomb, known as the Melville tomb, he caused to be built in 1609. On the back of the tomb, next the road which comes up from under the railway bridge, through the village on to the Newton road, there is a long inscription addressed to the passer-by. It reads thus :—

" 1609."

" Ye loadin pilgrims passing langs this way,
 Pans* on your fall and your offences past.
 Hou your frail flesh first formit of the clay
 In dust mon be dissolvit at the last.
 Repent, amend, on Christ the burden cast
 Of your sad sinnes, who can your savls refresh,
 Syne raise from grave to gloir your grislie flesh.
 Defyle not Christ's kirk with your carion,
 A solemn sait for God's service prepar'd,
 For praier, preaching, and communion.
 Your byrial should be in the kirkyaird.
 On your vprysing set your great regard.
 When savl and body joynes with joy to sing
 In heaven for ay with Christ our Head and King."

*"Pans," phonetic form of French *pense* (think).

Sir James Melville was proprietor of Hallhill from about 1575 till his death in 1617, and was interred at Collessie. X

The churchyard of Collessie contains four private enclosures—Kinnear, Rossie, Melville,

and Bogie. Exclusive of the area of the church and the enclosures just mentioned, it extends to about three-fifths of an acre. Extensions were, however, made in 1840 and 1871.

The churchyard has received special study and elaborate treatment at the hands of Henry Rae-Arnot, Esq., LL.D., of Lochieheads, who has spent much time and earnest research on its history, its inscriptions, interments, and the various causes tending to loss of space, all of which material is comprehended in a volume he has written, entitled *Collessie Churchyard*, and which is profitable reading to one whose interests centre in Collessie village, its church and churchyard.

The ecclesiastical history of the parish is of interest. From time immemorial a church has stood on or near the site of the present edifice. No plan of the former church exists, but there is information to the effect that it was 75 feet long by 25 broad, with pulpit in the middle and galleries to right and left of it at each end, and seated for 400. The floor was several feet below the churchyard, with the result that the church was damp and draughty. This building was last used for public worship on the 31st March, 1839.

The new church was opened for public worship on the 15th December, 1839, and the *Fifeshire Journal* for Thursday, 19th December, 1839, gives the following account :

“ On Friday the 13th December the seats were divided by Sheriff Jameson. The Sheriff

rejected the claim to two family seats in respect of Weddersbie and Rossie of William Johnston of Lathrisk on the ground that no heritor, however extensive his possessions, had right to more than one family seat.

“ In the afternoon the heritors entertained the Presbytery, the Sheriff, and others at an excellent dinner in Mr Kinnimont’s admirable hostelry at Trafalgar, the Earl of Leven and Melville in the chair. The dinner party broke up at eight.”

There were 548 sittings—about half the population of the parish.

The church of Collessie belonged to the Abbey of Lindores and has had a regular succession of ministers since the Reformation. It was in this parish that the afterwards famous Dr Hugh Blair began his ministry, being ordained on the 23rd September, 1742. He was not, however, allowed to remain here any length of time—only a few months—until he was translated to the second charge, Canongate, thereafter to Lady Yester’s, and finally the High Church or Cathedral of St Giles, where, by his pulpit eloquence and scholarship in letters, he wielded a considerable influence upon the minds of his own and the rising generation. In Collessie for forty-four years Dr Williamson carried on his ministry, and was largely instrumental in the erection of the *quoad sacra* parish of Ladybank, to whose endowment he handsomely contributed £2000, and also founded a school in that parish. It may be of special interest to the

parishioners of Collessie to know how the single Sunday service in the parish had its origin. Dr Williamson, observing the impossibility in a rural district for a congregation to return for a two o'clock service, resolved to hold both services at a quarter to twelve at one sitting, without an interval. He had originally two texts, then latterly one text, with a psalm in the middle of the sermon, the text being read out a second time when he resumed the latter half of his discourse. Thereafter an exposition of the Old Testament lesson was followed by an ordinary sermon. Changed times indeed, when public worship to-day must not exceed an hour and a quarter !

One cannot conclude this paper without expressing deep regret at the death of the minister, the Rev. John Henderson, B.D., who for thirty-seven years ministered to an attached people, and who, when his last illness overtook him, was preparing a paper on his parish. In the circumstances, the writer of this article desires to acknowledge his deep gratitude to Dr Henry Rae-Arnot of Lochieheads for notes and information with which he supplied him, and without which this paper could not have been written.





CREICH PARISH CHURCH.

Creich.

By the late Rev. John Ritchie, M.A.

It is somewhat amusing to read, as we do in *The Gazetteer of Scotland*, published by Robert Chambers in 1833, under the title *Creich*, that the land is here of inferior quality, and the district is only distinguished for having been the birthplace of the Rev. John Sage, the first of the post-revolution Bishops. Famous, respected, and honoured as the Rev. John Sage undoubtedly was, and deservedly so, yet it may perhaps be found that the story of the parish has more to commend itself to parochial attention and public interest. The meaning of the word "Creich" seems not to have been definitely discovered. In a very old statistical account of the parish it is stated "that its true meaning dare not be published. "It is, however, generally supposed to signify rocky or craggy ground, a description truly significant. The parish is in length about three miles, and from one to nearly two miles in breadth. It is bounded on the north by Flisk, on the south by the parishes of Moonzie and Monimail, on the east by Kilmany and Balmerino, and on the west by Dunbog. The climate is bracing and exceedingly healthful, and lately the longevity of its Ministers forms an undeniable record, not only in the Church of Scotland, but of any other church. The Rev. Dr

Greenlaw was ordained in it in December, 1755, and died in 1815; Rev. Mr Lawson, ordained in September, 1815, and died in May, 1875; Father of the Church of Scotland, Rev. John Ritchie, ordained in September, 1875, and still holds office.* That means that there have been only two changes for 160 years. One of the first collections made in church after Mr Lawson's ordination was on behalf of the widows and orphans after Waterloo, and on the first Sunday of the present year,† I, his successor, had a collection in church for the sick and wounded caused by the present world war, exactly 100 years after that for Waterloo.

The old Church of Creich is now an ivy-covered ruin. Dr Laing in *Lindores and its Abbey* says of it: "The architectural features of the old church exhibit traces of considerable antiquity—in all probability it was erected in the fourteenth century." The original building was an oblong erection measuring 60 feet by 15 feet. A narrow lancet window may still be seen in the north wall, and a small square window in the west gable. It is supposed that the Church of Creich belonged to Lindores Abbey. The origin of the transept at the south of the church is accounted for by a Charter recorded in the Register of the Great Seal under date 20th December, 1538. In connection with

* In March, 1915. Mr Ritchie died 26th January, 1918.—Ed.

† 1915.

this Charter I was very pleased to receive at Christmas, 1883, the following communication from the Rev. J. Campbell, D.D., the late respected minister of Balmerino :

“ My dear Ritchie,—I send you as a Christmas Card a translated copy of a document which I think will have a special interest for you. I have found it in the Register of the Great Seal of Scotland, published by Government. . . . First comes the King’s confirmation under the Great Seal, and then, within brackets, the Charter with its own witnesses. . . . A peculiar interest attaches to this document from the circumstance that you still have the old church, in which the altar stood—though no doubt changed since that time. The foundation of the altar was only twenty-two years before the Reformation swept away priests and altar alike.—Wishing you all a happy Christmas, I am, etc.”

FOUNDATION OF A CHAPEL AND ALTAR IN
CREICH CHURCH.

(From the Register of the Great Seal.)

1538.

The King (James V.) confirmed a Charter in Mortmain made by Magister James Strathauchin, Canon of Abirdeen and of Moray, executor of the testament of his uncle the late Magister Gilbert Strathauchin, apostolic protonotary and Canon of the said Churches, in which (Charter) as ordained by the said Gilbert for the salvation of the soul of King James V. ; of Mary

his spouse; the late James, Duke of Rossie, and Alexander, Archbishop of St Andrews; the late Magister David Seiton, Canon of Abirdeen; the said Gilbert, etc.—be granted in pure alms to Magister William Seiton, and Dominus Thomas Mortoun, chaplains, and their successors, who shall perpetually serve at the altar of the Holy Trinity of the Blessed Virgin Mary, and of the blessed Andrew the Apostle in the chapel or little sanctuary founded by the said Gilbert in the south part of the Parish Church of Creich, in the diocese of St Andrews—annual rents of 10 merks from the lands of Mekil-Beres, in the shire of Kincardine; 4 merks from the lands of Flemyntoun, with the mill of the same in the barony of Flemyntoun, in the shire of Forfar; 8 merks from the lands of Chapelstoun, in the barony of Invermegoty, in the shire of Forfar; 6 merks from the lands of Kincaldrome, with their mill, in the barony of Kincaldrome, shire of Forfar; 4 merks from the half of Estir Pitlour, in the barony of Strathmeglo, shire of Fiffe; 5 merks from the sixth part of Uyer-Prateris, in the barony of Lundy, shire of Fiffe; 3 merks from the lands of Myddil-Urquhart, alias Lansonstoun, in the barony of Perbroth, shire of Fiffe—amounting in all to 40 merks; and an annual rent of 20 shillings from the half of Wester Barrhard, in the barony of Kelly, shire of Forfar, for the maintenance of the said altar, etc.

And if the said annual rents should be redeemed by the Lairds of Kelly, Kin-caldrome, Pitlour, Lundy, and Perbroth, he willed that similar annual rents should be paid from the half of their lands of Louchland, in the regality or lordship of Brechin, shire of Forfar; and if the said half of Louchland should be redeemed by James Rynd of Case, his heirs and assignees, he willed 550 merks to be paid in other annual rents or estates. Moreover, he willed that after his own decease, the gift (or patronage or presentation) of the said chaplaincies should belong to John Seiton of Balbirny, grandson of Magister David Strathauchin and his heirs-male bearing the surname and arms of Setoun, and the heirs of the said Magister James alternately, whom failing, to Andrew Setoun of Perbroth and his heir-males bearing the surname and arms of Setoun. And he willed that the said chaplains should give account of the said 20 shillings of annual rent to the Abbot and Convent of Lindoris. Witnesses—Robert, Abbot of Kinloss; Magister John Thorntoun, subdean of Ross; Magister John Ballendene, archdeacon of Moray; Magister John Douglas, vicar of Gastoun; Magister Thomas Strathauchin, vicar of Alvy; Magister James Bonar, Dominus Walter Cowper, notaries public; Andrew Ogilvy, Patrick Kynnaird, John Lovale, laics of the diocese of St Andrews and Brechin.

At the town of Edinburgh, 20 December 1538.

(NOTE.—“ Magister ” signifies Master of Arts. “ Dominus ” (Sir) was prefixed to the names of those who, from poverty or other causes, were not able to continue at the University till they became M.A. They were generally Bachelors of Arts, and were often appointed as Chaplains, and being styled “ Sir ” so and so, were nicknamed the “ Pope’s Knichts.”)

In February, 1839, while a grave was being dug in the interior of the old church close by the niche on which there is a coat of arms of the Barclays, a stone was found, $6\frac{1}{2}$ feet in length by 2 feet $7\frac{1}{2}$ inches in breadth, with two carved figures on it: the one of a man in a coat of mail, and the other a female richly dressed. Above both is an elaborate Gothic Canopy, and the bevelled edge of the stone bears the following inscription:

“ Hic jacet David de Barclay de Luter d^{ne} de Presgyl qui obiit die mensis.” . . .
Anno die MCCCC.

“ Hic jacet Helene de Douglas uxor predicti qui obiit XXIX die mensis Januarii ano die MCCCCXXI.”

This stone is the only evidence known to exist of the barony of Luthrie ever having been held by a Barclay.

Service was conducted in the old church till December, 1832, when the new one, situated about the centre of the parish, and a mile from the manse, was opened for public

worship. The "Plate" at the old church stood at the entrance gate. On one occasion the Rev. Dr Greenlaw intimated a special collection for the following Sabbath, and added: "On that day the plate will be taken inside the church door to prevent the wind scattering the paper notes."

Creich Castle stands in the immediate vicinity of the old church. It is three stories high, with a courtyard on the west, within which the present farm-house is situated. There was also an ancient house or castle belonging to the family of Seton of Parbroath, but all that is left of it to-day is part of an arch, with a few old trees near by. The house is said to have been surrounded by a moat, and the park in which the arch stands is still called the Castle Park. There are two villages in the parish—Luthrie and Brunton. In old documents they are called "The Brunton of Luthrie." Each possesses a post-office. Small streams run through the valleys, and uniting near to Luthrie village form the Motray, which, continuing its course through the parishes of Kilmany and Leuchars, falls into the Eden at Guardbridge.

Several famous families are connected with the parish, but want of space forbids any lengthened details.

These are the Bethunes of Creich. David Bethune, who bought Creich in 1502 from the Littles, and therefore the first proprietor of Creich of the name, was uncle to Cardinal Bethune (Beaton). John Bethune,

second Laird of Creich (son of David), was cousin-german of the Cardinal. Robert Bethune (son of John, second Laird of Creich, only brother of David, third Laird of Creich) was cousin once removed of the Cardinal. And Mary, daughter of Robert, and one of the Queen's fair Maries, who married Ogilvy of the Boyne, was a cousin of the Cardinal twice removed.

The Setons of Parbroath. John Seton, fourth son of the famous Alexander Seton, Governor of Berwick, got the lands of Parbroath by marrying Elizabeth Ramsay, heiress thereof. They had a son, Alexander, who was father of Sir Gilbert Seton of Parbroath, from whom the lineal succession continued till the reign of James the Sixth.

The Baillies of this parish were descended from the *first* of the family of Baillie of Carphin, in the Upper Ward of Lanarkshire. He was second son of Sir William Baillie of Lamington, and of the eldest daughter and heiress of the celebrated Sir William Wallace, the brave defender of Scotland. The descent of Baillie of Lamington has been traced as far back as to John Baliol, father of John Baliol, King of Scotland. The name afterwards was changed from Baliol to Baillie. Colonel Alexander Baillie of Luthrie, Barrack Master General of Scotland, died in 1814. A handsome marble monument to his memory—removed from the old church—is erected now in the west wall of the present Parish Church.

An outstanding native of the parish was the Rev. Alexander Henderson, who had no inconsiderable share in forming our *Confession of Faith*, our *Larger* and *Shorter Catechism*, and our *Directory of Church Government and Worship*. He was educated at the University of St Andrews, and there became a Professor. About the year 1612 he was presented by Archbishop Gladstones to the Church and Parish of Leuchars, of which he continued to be minister for many years. At the period of his induction he was attached to Episcopacy, but soon embraced and maintained Presbyterian principles. From his well-known talents, learning, and integrity, he became a leader in the management of ecclesiastical affairs, and was elected Moderator of the General Assembly on three different trying occasions. In the memorable Assembly at Glasgow in 1638, he was Moderator, when Episcopacy was abjured and Presbyterianism restored. It was at that Court that Presbyteries were enjoined to erect a school in every landward parish; and the system of combining secular education with religious instruction, and which has been productive of the most important advantages to Scotland, is said to have been devised by Henderson. In token of his great efforts to promote education he was made a burgess of Dundee in 1632. In all matters of public importance he was consulted by the most influential statesmen. In January, 1640, he had the honour of being chosen the first

Rector of the Edinburgh University, and of being annually re-elected till the time of his death. A monument is erected to his memory in the Greyfriars Churchyard, Edinburgh. His birth is not in any of our Kirk-Session Records, as these do not go farther back than 1668. But in a Minute of Session of date 5th October, 1702, it is mentioned, "There was a bond of 2000 merks secured upon the lands of Creich, which Mr Alexander Henderson, late Minister of Leuchars, and afterwards of Edinburgh, had mortified for the encouragement of a schoolmaster in the Parish—the said Mr Alexander being born in the town of Luthrie."

Besides the record of noted families of the parish, there have also been most interesting antiquarian finds. In the course of trenching, and even under ordinary cultivation, many urns and even sepulchral monuments have been discovered. In 1816, while trenching ground a little to the south-west of the manse, the workmen came upon a number of stones about eight or ten inches below the surface, placed in regular form, but, unfortunately, no particular attention was paid to them. Not very long afterwards workmen ploughing in a field about 500 yards due east of the former place found that their ploughs were continually striking against stones, and they very wisely stopped work, and most carefully removed all the surrounding earth. My predecessor was informed of the find, and at once visited the spot, paying most careful

attention to their form and arrangement, taking accurate dimensions of the two circles, and of the stones of which they were composed. When the people began to remove some of these stones it was thought advisable that they should all be transferred to a place of safety. They were most carefully lifted and reconstructed in a small plantation on the glebe near the manse in the exact position in which they were found, and there they remain to this day. In the removal a sculptured stone was discovered, under which were burnt stones and charcoal. The whole find is supposed to be a sepulchral monument. On this stone at the manse is a figure of a spade, an emblem of mortality; a pair of shoes, and of a shield turned upside down, supposed to signify that the owner had no more use for them; two circular figures representing rings, often found in sepulchral monuments; a circular figure with perforated knobs representing an antique vase; a cross inscribed in a circle, supposed to be the wheel of some ancient carriage, and a figure to the left of it supposed to be the body of the machine disjoined from it as if no more required. - This interesting relic has been visited by many an antiquarian, amongst others, by Professor Cooper, who on his visit seemed to be greatly tickled at the idea of preserving a sepulchral monument by removing it from its original site.

In July, 1845, in the process of trenching, many urns were found on the property of

Carphin—one containing human bones and black earth. On the 10th of the same month, twenty-one additional urns were exposed, all of these being found a foot under the surface. In 1847, a cemetery of urns was discovered on the east side of Craiglug—one of them being 15 inches in height, 11 inches in diameter, and the under part decorated. All of them were found from 3 to 15 inches under the surface.

In the above scrappy and somewhat disjointed account of the story of our parish, I trust that what has been stated may not only bear out the suggestion made in the opening sentence, but may give some new information to my parishioners.





CULTS PARISH CHURCH.

Cults.

By Rev. W. H. Porter.

Now that the parish has long been intersected by the main road and skirted by the main line between Edinburgh and Dundee, the name "Cults" is not quite so appropriate as it was, when the chief thoroughfare ran along the south side of the hills by Kennoway and Ceres. In those days Cults was indeed a "backlying place," as the name signifies; backlying geographically, backlying, too, historically, until, at the advent of Sir David Wilkie—

Pitlessie started into fame,

And Cults became a household name,

as Professor Gillespie assures us.

Of course the parish has its own store of tradition, amusing and pathetic; its own share, too, of historical remains. A field on Waltonhill Farm is still known as the "Camp Field," supposed to have been the site of a Roman camp, and Roman relics have been found near Clushford Toll; it is also more than probable that a Pictish fort once stood in the Tomb Den. Such interest as Cults possesses, however, is chiefly ecclesiastical, as witness the names "Hospital Mill," "Priestfield" and "Dunahaigles" or "Denohaigles" (the knoll, or fort, of the Church).

In early documents the name is spelt *Quilt*, *Quilte*, *Quiltis*, *Quhylt*, *Quilque*, *Quil-*

ques. From the Reformation it assumes the more modern forms of *Cultis*, *Coults*, *Cowlts*, and *Cult*. An instance of this last mode of spelling is still to be seen on a tombstone in the churchyard, erected by the Rev. T. Gillespie, minister of Cult, to the memory of his first wife; and, in the vernacular, the church and parish are usually styled The Cult Kirk, The Cult Parish.

Sibbald's *History of Fife* mentions the church of *Quilt* as already existing in 1176, during the reign of William the Lion; but, in all likelihood, there was a church in the parish long before. From ancient times the Church of Cults was a rectory in the Bishopric of St Andrews; and in 1455, Cults was one of the parishes whose teinds were set aside by Bishop Kennedy for the support of his recently founded College of St Salvator's in St Andrews University. Later on the teinds of Cults "were assigned to the doctor of theology, being Principal of that College, as his endowment." This arrangement was continued for some time after the Reformation, the Principal of St Salvator's being *ex officio* minister of Cults; latterly, the patronage was vested in the University.

Space forbids us giving any detailed account of the men who served the *cure*, either before the Reformation or since; but some brief notice regarding the more prominent Protestant ministers of the parish may prove interesting. John Rutherford (1563-1578), after many wanderings on the Continent,

became Principal in 1560, and three years later was declared minister of Cults. Mr Rutherford was one of the most scholarly men of his day. His knowledge of Greek, then a rare accomplishment in Scotland, is evidenced by some books in that language which belonged to him, and are still, or were till recently, to be found in the University library; and the publication in 1577 of his book, *The Art of Reasoning*, is considered a landmark in the history of Scottish philosophy. He laboured for the improvement of his University, and took a leading part in church affairs, along with John Knox and others. His successor, James Martin, was one of the very first to receive the degree of D.D. in Scotland after the Reformation. A second James is of interest solely because his son, Martin of Clermont, was the author of a book on the Antiquities of St Andrews, and private secretary to the infamous Archbishop Sharp. Alexander Wilson (1693-1697) is specially notable as having been ousted from his parish of Cameron, to which he was restored after twelve years of persecution. In 1693, when seventy-three years old, he was translated to Cults.

He found the parish in a sadly disorganised condition; and, in spite of his age, set himself zealously to the task of bringing order out of confusion. This he was able to do, ere growing infirmities laid him aside. The Session Records date from the very day of his induction to the parish, and continue,

with scarcely a break, right down to the present time. Of Andrew Melvill (1726-1762), it may be mentioned that during his ministry, the Kirk-Session acquired two Communion Cups and Salvers, dated 1750. David Wilkie's ministry (1774-1813) is chiefly memorable for the birth of his famous son in 1785, and for the erection of the present church and manse in 1793 and 1796 respectively. Thomas Gillespie, wit, author, poet, journalist, divine, and professor, was minister of Cults from 1813 till 1829, in which latter year he became Professor of Latin in St Andrews. John Cook (1832-1834)--afterwards the well-known Dr Cook of Haddington--was succeeded by Thomas Jackson Crawford, who became Professor of Theology in Edinburgh, and whose *Scripture Doctrine of the Atonement* is still regarded as an authority. As Dr Crawford succeeded Dr Cook in Cults, so, in 1867, did he succeed him as Moderator of the General Assembly.

Undoubtedly the chief item of importance in the history of the parish is that it is the native parish of Sir David Wilkie, who was born in the old manse, but painted some of his most famous pictures in the present manse.





CUPAR PARISH CHURCH.

Cupar.

By Rev. Anson R. C. Wood, B.D., B.A. (Oxon),
O.B.E.

(Minister of the First Charge.)

No complete history of Cupar Parish has yet been written, but a mine of information exists in the old Town Council Records, which go back to the sixteenth century. The earliest preserved charter of Cupar was given in 1382 by King Robert II. ; but Cupar dates farther back, and may, as an authority believes, have received its original charter from Malcolm IV. or William the Lion.

From these early days Cupar has always been an aristocratic centre, visited by all the Scottish kings up to the time of the Union ; and lately by Queen Mary, who laid a wreath at the War Memorial. When the Court was at Falkland Palace, the family nursery for the Royal children was an old Benedictine house at the foot of Castlehill, the attraction being the pleasant climate and healthful situation of Cupar.

The name Cupar—if from *cul*, *bhar*—means the back part of the eminence, where the Castle once stood. The Castle was for ages the residence of the principal Earls of Fife. It became a national fortress, taken by the English in 1297, and retaken by Sir William Wallace. In Bruce's day Robert Wishart,

Bishop of Glasgow, held it, and was taken prisoner in his armour. David II. won it again through the valour of Douglas, and soon after caused it to be demolished.

A green esplanade in front of the Castle, called the Playfield, did duty for a theatre in pre-Reformation days. Here Sir David Lindsay produced his plays, notably that satire on the priests entitled *The Three Estates*, which helped on the Reformation.

The Castle of Cupar in ancient times was the residence of Macduff, the Lord or 'Thane of Fife, and was the scene of that horrid tragedy, the murder of his wife and children by Macbeth, which Shakespeare tells of as arousing Macduff's inveterate hatred and revenge, and as leading to the establishment of Malcolm Canmore on the throne.

At the commencement of the Reformation the religious houses were purified, *i.e.*, their images destroyed by the inhabitants. The Dominican Convent, founded by the Macduffs, had a fine chapel just where the Episcopal Church now is. There, too, was a nunnery, dedicated to St Catherine of Siena, whence the name St Catherine Street. The "Curate" of Cupar took the destruction so much to heart that the night after it he committed suicide. Shortly afterwards the famous rendezvous of the Lords of the Congregation took place. John Knox was in their camp, having just preached his memorable sermons at Crail and St Andrews. He in a letter described what took place. The Reformers were on the

north side of the Eden, while the Queen Regent army lay on the Castle Bank slopes. Through the mediation of Lord Crawford a treaty was signed, and the contending forces retired on 13th June, 1559.

There was no Presbytery in Cupar till 1592, its 19 parishes previously belonging to the Presbytery of St Andrews. The immediate cause of separation was a bitter dispute between the majority and minority of Presbytery regarding the election of a minister for Leuchars, but the real reason was the rivalry of two eminent members—Andrew Melville, Principal of St Mary's College, and Buchanan of Ceres.

A map of "Cowper of Fyfe" of 1642 shows Cupar little changed, the chief streets bearing still the same name; and the Parish Church stood on almost the same site. Of the old houses only Preston Lodge remains with its Royal traditions. It was occupied in the seventeenth century by the Prestons of Gilmoretton, one of whom became President of Court of Session, and another, Sir Robert Preston, was minister of the Second and after of the First Charge of Cupar, dying, the Father of the Church, in 1791.

The glory of the Auld Kirk in the Kirkgate is the tower and bells, over 500 years old. Sibbald's *History of Fife* says, "The Book of Paisley and other monastery books tell us that *anno* 1415 'In Cupro de Fyfe fundata est nova parochialis ecclesia quae prius distabat a burgo ad plagam borealem.' "

In these days all the regular clergy of Scotland were under the ecclesiastical rule of the Prior of St Andrews, who had immense revenues, and in order "that the rites of religion might be celebrated with a pomp gratifying to the taste of the eye," this dignitary erected in 1415, on the site of the present church, the church referred to in the Book of Paisley. It is said to have been a "spacious and magnificent" building in the pointed style. In 1785 it was found to be in a state of total decay, and the heritors resolved to pull down the old fabric and erect a church on a more convenient plan. Some of the old arches still remain in the present Session-house; looking at these and at the tower, we can still realise the grandeur and beauty of the structure where worship was carried on for 380 years. The spire was added to the tower in 1620 by Mr William Scott, minister, who died in 1642 at the age of 84, one of the most illustrious names in the struggle for Presbyterianism against Prelacy. The large bell in the tower is inscribed: "I was made for Coupar Kirk 1485: Inlarged 1610—Mr Will Scott, Minsr. Refounded at Edr. 1747 by Ormiston and Henderson—Mr George Boes and Mr John Ballingal, Minsrs. The weight 1000 lbs."

The present edifice cannot compare to its predecessor in regard to architectural design, but improvements are in view. In the west wall in a recess lies the figure of a knight in armour, popularly called "Muckle



ST MICHAEL'S CHURCH, CUPAR.

Fernie," representing an old laird of Fernie Castle, and dating back to the fifteenth century. The knights of Fernie were entrusted with the keep of the Castle of Cupar, under the Earls of Fife—the office having been conferred on them by Duncan, Earl of Fife, who died in 1203.

In the list of Cupar's ministers since 1560 there are a number of notable names, beginning with Robert Montgomery, 1562, one of those thought able to minister by the first General Assembly, 20th December, 1560. His successor, Alexander Spens, 1567, had £6 13s 4d for stipend, and died in 1568!

In 1604 came William Scott, A.M., from Kennoway. He signed the Protest with forty-one others against Episcopacy, 1st July, 1606, and was one of the eight men summoned to London by His Majesty's letter. His prudence and counsel were so serviceable to his brethren in London that the bishops and the English court got no advantage over them; especially notable was a speech against the Lord Advocate, Sir Thomas Hamilton, relating to the lawfulness of the General Assembly held at Aberdeen, where he replied so gravely and logically, both in law and in theology, that the notability of England was astonished, and so pleased that an anxious wish was expressed that he should conform to Episcopacy, with their assurance of promotion in the Church of England.

He refused, and was detained; with five others he petitioned Privy Council, 1607, to

be allowed to return to his parish, which was granted. He had been nominated constant Moderator of Presbytery by the General Assembly, 1606, and they were charged to receive him as such under fear of rebellion. In 1618 he was appointed a minister of Edinburgh, but was accused before the High Commission, 1619, of writing a book entitled *Perth Assemblie*, and had his nomination to Edinburgh refused altogether. After years of quiet he was gratified to see the changes he desired made in 1638, and died in 1642 in his 85th year. He is said to have possessed great estate, and to have passed much of his time with Archbishop Spottiswood in the delightful retreat of Dairsie.

Scott was succeeded by his son-in-law, David Dalgleish, who was presented by Charles I., and made a speech of congratulation at the entry of His Majesty into Cupar, 6th July, 1650.

John Makgill, 1654, was deprived of office for not acknowledging Episcopacy, and went to France with George, Lord Melville, and took M.D. degree at the University of Angiers ; he got leave to return to Scotland, and bought the estate of Kemback. As a preacher he was said to be the most eminent of his time. Alexander Lundie, 1686, was also deprived of office for not praying for Their Majesties William and Mary, but for the late King James.

In 1791 George Campbell was translated from the Second Charge, being presented by

George III. He had two sons, Sir George of Edenwood, and John, who became Lord Campbell, 1841, and Lord High Chancellor of Great Britain in 1859.

After the death of Dr Adamson in 1837 there followed the famous Cupar Case, which ended in the election of Adam Cairns from Dunbog, who went out at the Disruption, 1843. This "battle of the Charges" was fought again in 1879 on the death of Dr Cochrane, when once again the Second minister was passed over, and Mr Scoular from Glasgow was appointed.

By reason of its position and easy accessibility from all directions, Cupar has remained the county town, with a large market and courts of law. In 1239 David of Wemyss, Warden of Fife, was ordered to pay to the monastery at Dunfermline the eighth part of the fines imposed in the courts at Cupar that year. So for over 700 years Cupar justice has been administered.

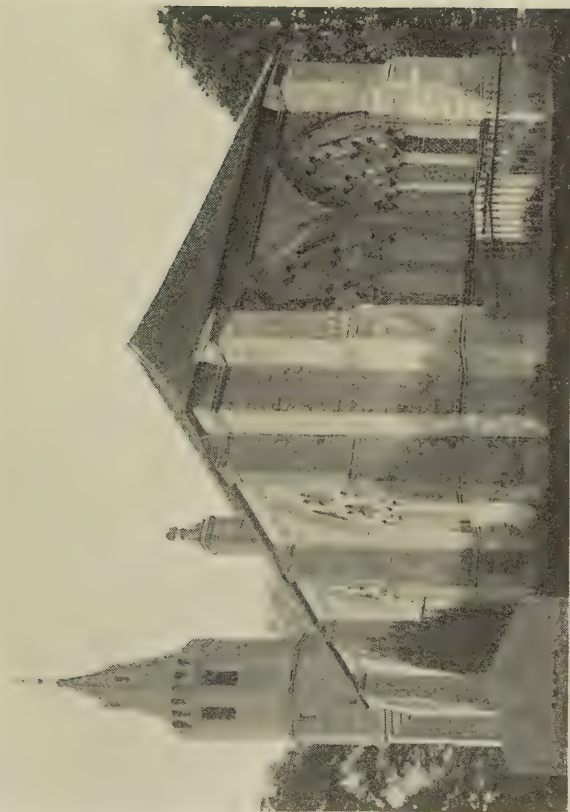
And she did her part to see justice done in the Great War, in memory of which a beautiful figure of Winged Victory looks down the cobbled streets and glorifies the vale of Eden.



Dairsie.

By Rev. D. G. Webster, B.D.

THE earliest mention of the Church of Dairsie is contained in the Charter of Arnold, Bishop of St Andrews (1159-1163), by which he granted to God, and to the Church of the blessed Andrew the Apostle (*i.e.*, the Cathedral of St Andrews), and to the Canons who now, and shall in future, serve God there, the Church of Deruesin with all its just pertinents, and one ploughgate of land in the same township, in perpetual charity, for the salvation of the soul. The Charter has quite a Shakespearean flavour, as one of the witnesses is called MacImbeth, which has at least a surface resemblance to Macbeth, while another subscribes himself "Thane of Dairsie." In the centuries that follow, occasional mention is made of the church in various ancient documents. Thus we learn that, on 2nd August, 1243, David de Bernham, Bishop of St Andrews, rededicated the Church of Dairsie to the Virgin Mary. In 1300 Bishop William Lamberton confirmed the grant of the Church of Dairsie to the Prior and Convent of St Andrews, in whose possession it remained up to the time of the Reformation. In 1567, Peter Ramsay, one of the Chapter of St Andrews, who was then in charge of Dairsie, went over to the Reformers, taking Church and Congregation with him, and so became



DAIRSIE PARISH CHURCH,

the first Protestant minister of the Parish. Third in succession to him came John Rutherford, who had a changeful and stormy ministry. He held successively the Second Charge of Cupar, and the charges of Kilconquhar, Dairsie, and Monifieth. He was once deposed for unseemly behaviour, and for some time thereafter followed the medical profession. His ministry in Dairsie is notable for the fact that, during his incumbency, the existing church was built. No information is available as to the appearance of the Church of the Blessed Virgin Mary in Dairsie. It is hardly probable that the building mentioned by Bishop Arnold, circa 1160, would survive unchanged till 1621, when the present building was erected. It has been suggested that Bishop Lamberton rebuilt the church in 1300 when he re-granted it to the Priory of St Andrews, but this is merely conjecture. Even its site is uncertain, but presumably it occupied the same position as the present building.

The present Church of Dairsie was built in the year 1621 by John Spottiswoode, Archbishop of St Andrews, who owned the estate and resided in the Castle of Dairsie. At that time many bare and barn-like structures were being erected under the name of churches, so Spottiswoode determined to build an edifice more worthy of the name. It was his hope that the Heritors throughout the land would be stirred up to follow his example, with the result of raising the standard

of church architecture in Scotland. In this, however, he was disappointed. Stormy times were at hand; the Covenanters gained the supremacy both in Church and State; Spottiswoode was compelled to flee for his life to England, and died in London in the year 1639, being buried in Westminster Abbey.

Very diverse views have been advanced as regards the architecture of Dairsie Church. The Bishop's biographer refers to it as "one of the beautifullest pieces of worke that was left to our unhappy countrey." John Hill Burton adopts the diametrically opposite view, and declares of the church that it "only shows that the hand of the builder had lost its cunning . . . it is a piece of cold mimicry, like the work of a cabinet-maker rather than of an architect." There can be little doubt, however, that Burton's criticism is much too severe. The true comparison is not between Spottiswoode's church and the older sacred edifices that mark the high-water line of mediaeval craftsmanship, but between it and the bare structures that were being erected as churches in Spottiswoode's own day. When we make this our standard of comparison we are compelled to put Dairsie Church in a class by itself, as representing an earnest, and not unsuccessful attempt at beauty and seemliness in the realm of ecclesiastical architecture.

It is well to bear in mind, in this connection, the fact that the church as it exists to-day differs in several important respects from the

condition in which Spottiswoode left it. The most notable alteration is in the appearance of the roof. Originally, the church had a flat roof, covered with lead, and supported by stout beams of oak. Sometime in the opening years of the nineteenth century one of these beams began to give way, and the Heritors determined to remove the flat roof altogether, and to replace it by one of more modern fashion. A certain mystery surrounds the whole transaction. There is no mention of it in the Heritors' records, but a local tradition asserts that the lead which covered the old roof was so valuable, that by its sale the Heritors were enabled not only to pay for the erection of the new roof, but to make a profit in addition. This is almost certainly a libel; but it is much to be regretted that some effort was not made to repair the original roof, instead of replacing it by the present "Noah's Ark" erection, which has altered the whole appearance of the building, and spoiled the architect's original design.

Even more deplorable were the alterations which the interior of the church underwent in the early years of its existence. In 1641, a report was presented to the Synod of Fife anent the Church of Dairsie, from which it appeared that the brethren appointed to visit it had found certain superstitious monuments therein. They declared that "at the entrie of sindrie desks upon the platform, and above the great west door, there are *crociar staffes*" and also "a glorious partition

wall with a degree ascending thereto." Apparently the east end of the church was divided off from the rest by a rood-screen, and formed a choir slightly raised above the body of the church. The Synod condemned these superstitions, ordering "the queer to be levelled" and the screen to be hewn down.

In the year 1837 the interior underwent further changes. The seating and pulpit had become frail, and it was resolved to renew them. It appears from the Heritors' records that, prior to this renovation, the pulpit had occupied a position in the middle of one of the walls, thus facing across the church. This was now changed, and the pulpit transferred to the east end. Several also of the windows had, at some unknown period, been built up. The opportunity was now taken to remove the stones, and to restore the windows to their original appearance. A less praiseworthy alteration was the building of a gallery, which still stands at the west end of the Church. During these operations the workmen came upon a large stone slab on the east floor of the church, which, on its removal, disclosed a stair of twelve steps leading down to a burial vault under the church, wherein, it is said they discovered a quantity of human bones and the remnants of oaken coffins with many iron handles. It is supposed that the Archbishop had constructed this vault with a view to his own burial therein. As already stated, however, he died in London, and was

buried in Westminster Abbey. The stone covering the vault was removed to the entrance door of the church, where it now lies, and is known as the "stinkstone" from the fact that when rubbed it gives forth a strong sulphurous smell.* Amongst the relics which perished at this time was an oaken door, on which was carved the date of the building of the church, including the day and month as well as the year.

The latest renovation of the church took place in the year 1905, when the interior assumed its present appearance. The floor was renewed at the Heritors' expense, during which operation two flat tombstones were uncovered beneath the floor level. These stones marked the former burial-place of the Meldrums of Craigfoodie, who at one time claimed the right of sepulture within the walls of the church. The sitting accommodation was renewed, and the wood of the old seats utilised to form panelling for the lower part of the walls. A pulpit was erected in the north-east corner of the church, presented by Sir J. George Scott and R. Forsyth Scott, Esq., sons of a former incumbent of the charge, to whose memory it was dedicated. A Communion Table and Stalls were erected by the congregation to the memory of the Rev. Robert Wright, the previous minister, who died in the year 1900. One of the south windows was filled with stained glass by David Bell, Esq., Todhall, and his family, in memory of his two sons, John and Thomas.

A system of hot-water heating was introduced, and several minor improvements made. To meet their portion of the expense, the congregation raised, by various means, the sum of nearly £600.

The church bell was recast in the year 1754 at the expense of the Earl of Elgin, who, at that time, was a Heritor in the parish. The old communion plate of the church consists of two silver cups, a pewter flagon, and a platter, also of pewter. The pewter vessels all bear the date 1774. The original date of the silver cups is not known, but in the year 1765 they were found to be much worn, and were sent to Edinburgh to be renewed. This was effected by the addition of more silver, the weight being increased from 30 ounces to 41 ounces. The receipted account is still in the possession of the Kirk-Session. The Communion Service now in use, as recently noted in this supplement, was presented by Miss Margaret Smith and W. Murison Allan, Esq., in memory of their aunt, the late Mrs Henry Robertson of Edengrove.

In the churchyard which surrounds the church, there are a number of ancient tombstones, but none so far as can be deciphered, of older date than the church. The oldest bears the date 1634, and the name Issobel Ramsay, with the crest of the double-headed eagle.



DUNBOG PARISH CHURCH.

Dunbog.

By Rev. W. M. Tocher, B.D.

THE parish of Dunbog is bounded by Abdie on the west, Flisk on the east, Creich on the south-east, Monimail on the south, and on the north by the river Tay. There is reason to believe that the population was much larger than it is now. At one time there was a considerable village near the old church where a weekly market was held, the villagers presumably having grazing rights or privileges on the Common. The mansion-house remains, but the village has long since disappeared.

The old church stood in the present graveyard. It was a long, narrow building, and at the end of the eighteenth century it had fallen into such ruinous condition that in 1802 the Heritors resolved to build a new place of worship. The Whinnyknowe at the east end of the glebe was chosen for a site, the church being completed during the incumbence of Mr Keyden. One object of interest attaching to the old graveyard is a stone inclosed over a small window in the gable of a house adjoining the graveyard which bears the inscription, "For the protection of the dead." The date on the stone, 1821, shows that the house was built for this purpose at the time of Burke and Hare.

The date of the building of the old church is not known, but previous to its erection

the monks of the Abbey of Balmerino had a small preceptory on the site of the adjoining mansion-house. They cultivated some forty acres of ground attached to the cell. Part of this land is comprised in the glebe, and in the garden, and enclosures of Dunbog. In 1847, by the authority of the Court of Teinds and the Presbytery of Cupar, there was added to the parish *quoad sacra* the hamlet and lands of Glenduckie from Flisk, and the lands of Aytoun and Denmuir—a detached portion of the parish of Abdie. For better accommodation, an addition to the church was built by the proprietor, Joseph Murray, Esq., of Aytoun. In 1886, the Rev. J. P. Edgar organised a bazaar in Cupar to raise funds for the improvement of the church. The great improvements which he effected within the church still exist as a memorial of him. By the generosity of James Carnegie, Esq., of Aytounhill, a handsome tower, in keeping with the style of the church towers of Fife, was erected for its adornment, and an old belfry, now a feature of the manse grounds, was replaced by a stone cross.

The name of the parish has been spelled in various ways, *e.g.*, "Denbug," "Dunbolg," and "Dunbule." It is said to be of Celtic origin, and to mean the *morass of the fortified hill*. Another etymology maintains that Dunbog means the little hill, as contrasted Dunmore the big hill—"bog" being a corruption of the Celtic *lug*, signifying *little*. The parish is believed to have been

mentioned in a Charter by William the Lion (1165-1214) in favour of the Abbey of Arbroath, of which the following is the translation given by the Bannatyne Club:—

“ CHARTER OF OUR LORD THE KING
CONCERNING THE CHURCH AT
ABERNITHYN.”

“ William, by the grace of God, King of Scots, to the Bishops, Abbots, salutem : know all men that I have granted and confirmed by Charter to God and the church of St Thomas of Aberbrothoick and the monks serving thereinfore, pure and perpetual charity ; the church of Abernithyn with the pertinents, namely, the chapels of Dron, *Dunbule* and Errollyn, and the land of Belloch and Peterlour, and half of the titles of Abernithyn, and all the titles and pertinents of the same except the titles of the church of Flisk and the church at Cultra, and except Makedrune, Kerpul of Balchivavall, of Balnolly, of Balgonie, and of Invernithy. I desire that the afore-said monks hold these with all rights and pertinents freely, quietly, and fully.

“ Witness, HUGO CHANCELLOR,

“ At Perth,

“ Lyon, St Andrews.”

Though the records properly commence with the ministry of Mr Alexander Auchinleck in 1666, the year of the defeat of the

Covenanters at Rullion Green, reference is made to his two immediate predecessors, viz.: Mr William Tulliedelf and Mr John Macgill. The first was ousted for his adherence to the Presbyterial form of church government. Mr Macgill had been translated to Cupar, but in 1662 he also was ousted because he would not submit to Episcopal government. He went to France, where he graduated doctor of medicine. Afterwards he purchased the estate of Kemback.

Alexander Auchinleck was minister until 1698. The subsequent ministers were George Anderson, sen., until 1716; George Anderson, jun., until 1748; James Bruce, until 1794 (the donor of the communion vessels now in use); James Keyden, to 1832; John Cairns, until 1837. John Murray, who came out at the Disruption in 1843, became minister of the Free Church of Abdie and Newburgh, and was succeeded by James Gilchrist, who ministered until 1862. The living being in the patronage of the Crown was then presented to James Pitt Edgar, Berwick-on-Tweed. In spite of the fact that he was recommended to the living by Principal Robert Lee of Edinburgh through the Secretary of Scotland, and in spite of the fact that he was a gentleman of rare charm and culture, whose preaching is still remembered as a delight, there was great dissatisfaction over his appointment. The parishioners had no personal objection to Mr Edgar, but were indignant at having no choice in his election, and much bitterness

was the result.* He was succeeded by the present minister in December, 1896.

There is an interesting entry in the Session Records at the time of Alexander Auchinleck, dated 18th May, 1679. On 3rd May of that year, Archbishop Sharp was murdered on Magus Moor. Balfour of Burleigh and Hackston of Rathillet were believed to be implicated in the murder, while there was one Balfour in Dunbog also suspected. The entry records how the inhabitants of the parish of Dunbog were called upon to prove their innocence. It runs thus:—"There was a proclamation read from the Pulpit ordaining the whole heritors within ye Parish to cause y^r tenants, cottars and servants and all others in g^r ground to compear at Cupar on friday the twentie third day of May instant to clear and vindicate themselves of that late murder of my Lord Archbishop of St Andrews."



* So determined was the opposition of the people to his appointment that an outrage which was perpetrated led to a series of civil and criminal trials. The bush of a cart-wheel was filled with gunpowder and exploded by night in front of one of the Manse windows. Fortunately, no one was injured, but the offence led to a trial before the High Court of Justiciary at Perth. The culprit was not convicted, but a young woman, well known in the parish, was sentenced to five years' penal servitude for libel. By his kindly manner and faithful discharge of his duties, however, Mr Edgar overcame the local animosity and gained the esteem of the parishioners.



While there is not much of importance in the Session Records, we find interesting occasional references to fasts and thanksgivings—the former for drought and plague, the latter for victories over the French, for the happy and peaceable accession to the throne of King George, for the suppression of the Jacobite rebellion, &c.

About 200 yards from the farm steading of Ayton, and within a clump of trees, are the ruins of an old chapel with its burying ground, which appear to have been that of Aiton of Aiton. On one of the walls is a tablet of date 1688, on which are carved four shields with coats of arms of Ayton and related families.

There are many family histories in connection with this parish, and some buildings that are of great antiquity, and of more than passing interest, but I have confined myself to things ecclesiastical.





FAULKLAND PARISH CHURCH.

Falkland.

By Rev. J. K. Russell, B.D.

THE stately remains of the Palace of Falkland invite a peep into its past; and as one endeavours to trace its history, behold, it is not a local, but the national story that we read. To say that Falkland has thus played a part in nearly every phase of our storied land, from the dim dawn of history, when the Kingdom of Scotland was evolving, down to the final vanquishing of the Stewart line in 1745, is to make a claim at once wide and true to historical fact. The curtain has risen here on many a scene, political and ecclesiastical, romantic and picturesque, of the drama of national history. How to illustrate a story stretching over seven hundred years, within the limits of a brief article, is a task by no means easy.

The Earls of Fife had their fortress-tower in Falkland. Popular history has it that the Thane of Fife, head of the clan MacDuff, gave such aid in the overthrow of Macbeth in 1054, and in the restoration of Malcolm Canmore to his murdered father's throne, as to secure for his house manifold royal favours. One such was "the sight of placing the King in his chair at his coronation." It is certain that when Robert Bruce was crowned at Scone in 1306, the Earl of Fife, being a minor, his place and privilege were

taken by the heroic Countess of Buchan, a member of the MacDuff family.

The death of Bruce in 1329, while his son, David, was only eight years old, left Scotland the prey of contending factions, the Baliol claim to the throne seeming for a time to be made good by conquest. Gradually the English grip was unloosed; by 1337 the nation's strongholds were being wrested from the invader, and in that year it is recorded that several fortresses in the north, including Dunnottar and Kinneff, *with Falkland in Fife*, fell to the national party.

Falkland Castle and lands passed into the hands of a member of the Royal line in 1373, on the death of Isabel, Countess of Fife, the last of her race. Henceforth the Stewart dynasty is indissolubly associated with Falkland. The Forest of Falkland was a peerless hunting-ground. Like the Norman monarchs, the Scottish kings were mighty hunters; and if, unlike England, Scotland knew little of cruel game and forest laws, or of savage clearances like the New Forest for the lordly deer, we know, from the records, how carefully the forest was protected and renewed. "The forester of Falkland was for centuries an important official at the Scottish Court." James IV. had ambitions for a navy: the wonder ship of the day, the "Michael," was built to his order, her hull ten feet thick of solid oak. "This ship," so runs an ancient chronicle, "took so mekil timber that she wasted all the woods in Fife *except Falkland*

Wood . . .” The exception is noteworthy. Falkland became, and continued to be, a favourite royal residence, thanks’ to the opportunities of sport it offered.

It was in the reign of James II. that the title “Castle” gave way to that of “Palace of Falkland.” There is an Act of the Scottish Parliament of 1454 for restraining the dispersal of the Crown estates by gifts to subjects (Kings’ favourites were always abhorrent). Among the lordships and castles named in the Act as inalienably annexed to the Crown were the Castles of Edinburgh, Stirling, and Dumbarton, and the Earldom of Fife, with the Palace of Falkland.

Historical incidents thenceforth cluster thickly round this centre. It is possible only to make a few brief extracts.

Here in the Palace the widowed Queen of James II. entertained the royal fugitives of the defeated Lancastrian line, Queen Margaret of Anjou, and her ill-fated son, Prince Edward. Here, too, James IV., most rash of all the impulsive Stewart kings, received with all honour that handsome Pretender, Perkin Warbeck, and pushed his claim to the English throne.

O for a picture of Falkland in those days of knightly romance! Some items in the accounts of the Lord High Treasurer cast light on the domestic life of the Royal Palace. The occasion was the death of James IV.’s brother, Duke of Ross, Archbishop of St Andrews, at the early age of twenty-eight.

The King displayed his sorrow by obtaining the formal suits and trappings. There was purchased "Ristlis (Lille) blak to be ane dule (mourning) gown with ane hude to the King," and he had also black hose, a black riding gown, a black horse, which was afterwards given to the "maister cuke," and a black covering for the horse. It was not altogether a time of mourning, however. The funeral was on 29th January at St Andrews; the King was at Falkland on the 26th and 27th, and, as the accounts show, was playing "at the cartis" (cards), and required for his play four French crowns and twenty shillings of white silver. There was music as well, for on the 28th "two lutaris" received twenty-eight shillings at the King's command.

History has to tell of a certain forceful habit that became almost a familiar one among the fierce Barons of Scotland, namely, the kidnapping of Royalties—the holder of such a trump hand thus ruling for a time the order of events to his own immediate aggrandisement, if subsequent disaster. What school child is ignorant of the pathetic, popular story of the death of the Duke of Rothesay in the dungeon of Falkland Castle, whither he had been conveyed by his kidnapper, the Duke of Albany? This was in 1401. James V. in his youth, experienced a like fate of forcible seizure, and among other royal prisons, was kept under watchful guardianship in Falkland Palace until his escape in the guise of a

groom to Stirling in May, 1528. Falkland was to be the scene of another attempted royal kidnapping some sixty years later. Says Calderwood the historian: "The Earl of Bothwell, accompanied with a number of horsemen and specially border men, beset the Palace of Falkland. The country people dwelling near Falkland relieved the King (James VI.): Bothwell and his accomplices were scattered."

If, however, the inhabitants of Falkland had seen Kings dwelling in their midst with but scanty royal guards, they had seen, too, the Palace bristling with guns and armed men.

Following the national disaster at Flodden, the Queen-Regent, Margaret of England, quarrelled with her Chancellor, Archbishop James Beaton. He retired to Falkland, where the records show that he fortified the Palace, garrisoning it with 200 soldiers, "to resist the Queen in her violent and unjust actions." There are entries in Beaton's accounts for a considerable armament, including "two canons, called *pas volantis*, and of two others of smaller size, eight hackbuts, five barrels of the powder called gun-powder," besides cross-bows, bolts and strings, axes, halberts, and steel bonnets. Certainly a war-like array for the head of the Church in Scotland.

Enough has been said to give a glimpse of Falkland's stirring times, and her additions to the pages of Scotland's history.

Mary Queen of Scots comes to the "Forest" for her hunting; James VI. for

as congenial, if unprofitable, theological warfare. Charles I. rests in the Palace on his Coronation visit to Scotland; Charles II. comes to the home of his fathers, on the attempt to regain the throne, which ended in Dunbar Drove, 1650. With Charles II., Falkland ceases to entertain Royalty, and the Palace sinks into obscurity and into the ruins we children of modern days know, and, knowing, love. Ere we leave it, mention must be made of its brief acquaintance—very disastrous say some—with Cromwell's Ironsides, and with the Highland Cateran, Rob Roy, in 1715.

If one would see the little Royal Burgh of Falkland at its best, one must ascend the East Lomond at whose feet it nestles. The hill is itself historic—scene “of old unhappy far-off things and battles long ago”—as the well-marked circular entrenchments near its top silently testify. Looking down as from an eagle's eyrie, the spectator can muse a moment on the kaleidoscope of history. To east and west, where fertile fields form a chequer-board, variegated by patches of woodland, swept the famed Forest of Falkland, in which sovereign and noble, lord and lady hulloosed on the hound and cast off the falcon for its silent swoop. Over the cobbled lanes have clattered the horse and trampled the foot soldiers as they mustered to the banner of their liege lord.

The Palace has rung to the music and laughter of fair women; shrilled to the

carousing of hard drinking men ; echoed to the stern tones of upholders of the Covenant : within its walls plans have been made and decisions reached big with weal and woe to Kirk and State. And the Church near by—it too stands upon an historic site. Thrice has a House of God risen on the same spot. The hallowed associations of well-nigh five hundred years of prayer and praise cluster thick around it.

Nor do the red-tiled or moss-grown thatched houses belie the sense of the historic. The “ Wynds,” with their outside stone stairs and the crow-stepped gables, beloved of the wandering artist ; here and there a weather-worn coat of arms above a doorway and the bridle-ring by the cheek ; an ancient date upon a lintel, with the initials of the householder superadded ; the street-name “ Pleasance ” with its reminiscence of “ the Plesaunce,” where the Palace folks might saunter after their hunting or their council, all point backward to the centuries on which rests the glamour of our country’s romance.

Falkland received its earliest Charter on 6th July, 1458, under the sign-manual of James II. at Perth. The Burgh Seal, a stag crouching under a spreading forest tree, indicates the origin of the royal favour with which the little town was continuously regarded. Round the outer circle of the Seal runs this inscription in Latin : “ Learn justice : beware of despising Christ.” The preamble to the Charter of erection sets forth

that Falkland received this privilege owing to the inconvenience caused to the many prelates, peers, barons, nobles, and others who attended on the King's train there, for want of innkeepers and victuallers. The names of the first burgesses are familiar to Falkland ears to-day. There, in the list of twenty-two who each received his "toft and croft," are to be found Lawson, Richardson, Donaldson, Robertson, Johnson, Ingles—witness to the strongly rooted love of the soil which persists in Scotland through the passage of centuries. The second Charter, granted by James VI. in 1595, adds further "ken-speckle" family names, such as Fairney, Paterson, Honeyman, Kilgour, Balfour, Arnot. The Burgh and the inhabitants alike can boast of "a lang pedigree."

The powers granted under the Charter form a rather curious array. To elect a Council yearly, to hold a Court of Justice weekly on Thursday; to have four Public Fairs yearly, of two days each—these are familiar rights. What of the ancient powers for "accusing, imprisoning, punishing, beheading, hanging, plunging under water" (witches presumably), "sending into banishment" (to Freuchie, possibly), "to establish a Court Marshal and Cross of the Judgment Hall"? The Town Council thus armed with terrors might well inspire reverence and awed obedience.

How self-sufficing the little villages and towns of these early centuries were, we, living

in days of multiple stores and concentration of industry within great centres, can hardly realise. The Charter sets forth a list of trades, quite respectable in its dimensions, including "bakers, maltmen, fleshers, sellers of fish, tanners, taylors, fullers, weavers, carpenters, wooldressers, shoemakers, and other necessary artificers."

An amusing sidelight is cast upon the dignity of the civic heads of a Royal Burgh in the days of which we are speaking by an old burghal law which runs thus in the vernacular: "Nane aldirman, bailzie, na bedell sall bake brede na brew ale to sell wythin thar awin propir house durande the tym that thai stand in office." Those honoured with the magistracy must, it seems, be saved from all sordid contact with trade.

What would be the aspect of fifteenth-century Falkland? We may be almost certain that the houses were of wood, and if the walls were of the old Columban pattern, stout double framework, with turf or earth piled in between, these wattle-built houses were neither so unsubstantial nor so comfortless as we might suppose to-day.

There is again light to be gained from the old Burghal Code with its anxious regulations regarding the spread of conflagrations. That Scotland of the twelfth and thirteenth centuries mellowed justice with a genial and compassionate humanity we may learn from one regulation worthy of respectful note. He from whose house fire may have spread

is not to have "grief or disturbance" done to him by injured neighbours, "for sorrow and heaviness has he enough." Apropos of this subject, the Minute Book of the Parish Church, under date 3rd April, 1670, has the interesting entry:—"This day collected for the towne of Cowper to helpe them for the loss they had by burning in Apyrill, 1663—16 lib." Our little Royal Burgh was evidently carrying out "the royal law" according to the Scripture. Turning from burghal to ecclesiastical history one finds that our parish suffered a "sea-change" when its ancient name *Kilgour* gave way to Falkland (Falconland?). A sentence in the second Town Charter of 1595 speaks of "the altar of St Ninian from antiquity founded within the Parish Church of Kilgour." Now, beyond the site, with its hillocks, bare of any memorial, and a few stone coffins at the farm of Kilgour, nothing is left to speak to us of that ancient Church round which so many generations of Falkland's sons and daughters were laid to rest. It is doubtful at what date the first Parish Church of Falkland was built, although one may roughly guess. The Rev. Thomas Knollis, who acted during the period 1490-91 as Chamberlain of the Lordship of Fife, is described as "Vicar of the Parish of Kilgour" (now commonly called Falkland). Granting the space of a generation for the change of name to become familiar, and we arrive at the year of the Burgh Charter in 1458 as the approximate date of Falkland's first church,

a hundred years prior to the Reformation. If we know little of this earliest church of the three which have risen on the same site, there is happily extant the contract for the building of the second, dated 19th January, 1620. This agreement was entered into between "David, Lord of Scone" (later created Viscount Stormont), on the one hand, and "John Mylne, measone, as principal, and with him Andro Sibbald, burges of Falkland," as one of his "cautioneris." The contractor undertakes to demolish "the auld Kirk" and to build a new one upon the same ground, and of the same length, the breadth within the walls to be twenty-eight feet, "with ane Ile on the northe syde of the said Kirk." There is mention of "loftis" (galleries), a doorway to the north aisle on the east side, with a bell-house on the gable thereof. The first two churches appear to have stood east and west, whereas our church to-day stands north and south.

The church of 1620, built at a cost of three thousand merks, or roughly £170 sterling, must have been a stout erection, as there are still certain of our members who remember it ere it gave place to the present church opened in 1849.

What scenes of ecclesiastical change these churches have witnessed! Falkland's royal connection made it time and again the centre also of the battles of Roman Catholic and Reformer, Episcopalian and Covenanter, the "divine right" of kings, and the "spiritual

freedom" of the Church of Christ. From Falkland marched the French force of the Queen Regent, Mary of Guise, to quench the first fire of Reform kindled by John Knox in St Andrews. The bloodless battle of Cupar-Muir saw the foiled French return to an enraged Queen now fully conscious of the strength of the Reformers. Doubtless in the hapless Queen Mary's residences at Falkland the contrast of the old and the new would be strongly marked, she maintaining all the rites of the Roman faith in the Chapel of the Palace, the church so near by filled with worshippers according to the Reformed faith.

The reign of James VI. saw many a phase of ecclesiastical strife ; in the ebb and flow of the fortunes of Presbyterianism, the people of Falkland must have known all the emotions of eye-witnesses, and partaken in the divisions of keen partisanship. Did any whisper reach without the Palace of that memorable scene in 1596 when Andrew Melville, one of a clerical deputation, called the King " God's sillie vassal," and declared with uncompromising bluntness that there were " two Kings and two Kingdoms " in Scotland !

Were our fathers thrilled in 1608 when, on a summer day in June, Falkland became the venue of a meeting of General Assembly ? James had been winning his battle for Episcopacy ; he had his bishops now ; but while they and the rest of the Commissioners of the General Assembly convened in " the

chappell of the palace," says Calderwood, "the ministers comming from all quarters, convened in the Kirk of the toun and choosed Mr Patrick Simsone, minister at Stirlin, to be their Moderator."

Those of us who visit the General Assembly to-day, and have heard the King's letter read, will have remarked how faithfully it preserves the flavour of the old phraseology. Here is one of the earliest of such letters written by James VI. to the General Assembly that met in Dundee in 1580:—"Trustie and well-beloved Friends, We greet you weill, We have direct toward yow our traist friend, the Prior of Pittenweyme, and the Laird of Lundie, instructed with our power to that effect, for assisting yow with their presence and counsell, in all things that they may, tending to the glory of God, and preservatione of us and our estate; desyrand yow heartilie accept them and our good will committit to them for the present, in good part: So we commend yow to God's protectione. From our Palace of Falkland, July 12, 1580."

Sic subscribitur, JAMES REX.

The seventeenth century saw the struggle for freedom between people and sovereign in both Scotland and England. It was an age of civil war, of fierce debate and of intolerance, leading to disunion on the nation's part, and on the royal part to bitter persecution. Evidence of the strife appears in Falkland Church Records. Mr William Barclay, the Parish Minister, was deposed

from his charge in 1644 for his anti-covenanting sympathies, or in the popular phraseology of the day, for "malignancy."

The turn of the wheel which brought about the Restoration of Charles II. saw this minister again replaced in Falkland.

The Revolution of 1688 once more saw the parish deprived of its minister, Dr John Hay being deposed by the Privy Council for declining to read a Proclamation issued by the Government, and to pray for William and Mary. Echoes from the battle of Dunbar Drove are heard in Falkland. Refugees were obviously pouring across country, from before the advance of Cromwell's troopers, and such entries in the Session Records as—"given to a supplicant with three bairns flying from the enemy—12 shillings"—are common. An amusing piece of Scottish shrewdness is found in one note under date 31st August, 1651. The Session Clerk reports that all the money that was then in the box was given to the poor, "except ane ill merk piece," "that ther might nothing be in the box if the enamay sould gett it."

The parish had a taste of Conventicles, too, in "the killing times." Mr John Welch, the great grandson of Knox, and the "outed" minister of the parish of Irongray in Dumfries, went through Fife in the summer of 1674 preaching to great congregations in the fields. In the *Scots Worthies* it is related that "one of Mr Welch's meetings was at Falkland Wood, on a day when a number of gentry

were present." Richard Cameron, sometime schoolmaster and precentor to the curate in Falkland, became Welch's companion and close friend. Was Falkland proud of this son, "the Lion of the Covenant," now the boldest of the field-preachers, a rebel against tyrannical royal prerogative, with five thousand merks as a price on his head, dead on the hard-fought field at Airdsmoss while yet in his early prime? He was foremost at least in the national struggle for freedom, which reached its culmination in the Revolution of 1688, and all who prize liberty must cherish his name. "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old." "Other men laboured, and *we* are entered into their labours." May we prove worthy heirs of a not inglorious past!



Flisk.

By Rev. C. R. M'Murray.

THE Parish of Flisk is one of the smallest within the bounds of the Presbytery of Cupar. In length, from east to west, it is four miles, and only one in breadth. It is bounded on the north by the Tay; on the south by Creich and Abdie; on the east by Balmerino; on the west by Abdie.

The following facts serve to show that it is a very old parish. It appears to have been founded by the Culdees of Abernethy at a very early date, as, during the reign of William the Lion (1164-1214), Lawrence of Abernethy grants to the Abbey of Arbroath the whole Titles of the territory of Abernethy except those belonging to the churches of Flisk and others.

The Church of Flisk was consecrated by Bishop Bernham of St Andrews, and was dedicated, as also was Lindores, to "Macgridin" (probably MacAdren, or Adrian).

At the Reformation, we are told, there were only eight Rectories in all Fife, and that Flisk was the only remaining one in this district. The incumbent was thence called the *Parson of Flisk*.

James Balfour, a son of Andrew Balfour of Mountquhany, was Parson of Flisk at the Reformation, and became a Lord of Session.



FLISK PARISH CHURCH.

Another was John Waddell, also a Lord of Session, and who, as Rector of St Andrews University, was one of the judges who condemned Patrick Hamilton to death in May, 1534.

In 1359 we find John de Lesly, Rector of Flisk, petitioned the Pope *re* the Canonry of Moray; and in 1378 Patrick de Tonegrund petitioning the Pope to be made a Canon of Glasgow, "though he has the Church of Flisk"; and again in 1418, John Steward, Rector of Flisk—a kinsman of Robert, Duke of Albany—petitioned the Pope for the Canonry of Dunkeld.

In the year 1790 a new church was built to replace the old one that had stood for 500 years. It is interesting to know that John Fleming, D.D., who was long a minister of Flisk, became Professor of Natural Philosophy in King's College, Aberdeen. Not less interesting, that in the western part of the parish is the barony of Ballenbreich, with its old castle, for nearly 500 years in the possession of the Earls of Rothes, and for long their residence.

The population of the parish to-day is sparse, but may neither the readers nor the writer of this brief article forget the deeds or fail to pay tribute to the memory of the "sons" of the parish who have fought and died for their country.

Freuchie.

By Rev. W. G. Mitchell, M.A.

THE village of Freuchie lies snugly at the north-eastern base of the East Lomond hill. Gaelic influence, which is marked in the nomenclature of the Howe of Fife is responsible for the name. Freuchie, we are told, means "heathery," and the appropriateness of the name will be appreciated by all who have seen the village in autumn against the purple background of the hill. Though possessing no claims to historic antiquity, Freuchie presents an interesting old-world appearance, due chiefly to the survival of numerous thatched houses, the oldest of which dates from the end of the seventeenth century. Local tradition connects two of these old houses with a raid by the notorious Rob Roy, who is said to have had the good fortune to arrive in the midst of preparations for a funeral, so he and his men fared uncommonly well off the cake and wine so liberally provided in those days for the funeral feast. The old-fashioned air of the village is also contributed to by the rather haphazard arrangement of its roads and houses: there are so many unexpected corners and inshots, back streets and side streets running at all sorts of angles to the High Street. This feature of the village is said to have inspired the sly comment of Tammis Bodkin, "Freuchie was built in the



FREUCHIE PARISH CHURCH.

days when there was no king in Israel, but every man did that which was right in his own eyes." But in spite of her scorn of town-planning, or perhaps we should say *because* of it, Freuchie has a picturesque beauty all her own which does no discredit to her magnificent setting against the gentle slopes and ever-changing colours of the East Lomond.

From earliest days the staple industry of the village has been weaving. This was at first a cottage industry; the old weaver's house consisted of the two ends, in one of which the family lived, and in the other stood the hand looms at which most of them worked. In not a few cases this source of income was supplemented by the cultivation of a small piece of land adjoining the house, and the keeping of cows, pigs, and poultry. The introduction of the power loom into the linen industry brought great changes to the village. It not merely meant that the workers were transferred from their homes to the factories, but that weaving ceased to be a man's work, with the result that while there was a greatly increased demand for female labour, most of the men had to turn in other directions to find employment. They were gradually absorbed in the pits and mills of the neighbourhood, and of late years more and more have been employed on the railway. One fortunate result of this development is that during the prolonged linen trade depression that has followed in the wake of the war, while the womenfolk have been badly hit by short

time, there has been little serious unemployment among the men.

Turning now to the churches, we find that the honours of seniority lie with the U.F. Church, which can trace its beginning back to December, 1796, when the U.P. (Burgher) Meeting Place opened its doors for worship on the site of the Lumsden Memorial Hall. Up till 1876 Church of Scotland members had to tramp to Falkland for their services, but in that year the present handsome Parish Church was built, and the Rev. Charles Fraser called as its first minister. His ordination took place on 21st February, 1877. From Kirk Session records we learn that the building, which seats 400, cost £2184, of which a large part was provided by Mrs O. T. Bruce and Mr A. H. T. Bruce of Falkland. The Communion Service was the gift of the local manufacturer, Mr Thos. Lumsden, in whose memory the church clock and bell were later presented by his widow. Members of the same family are also commemorated by the beautiful stained-glass windows in the north and south walls of the church. In 1880, the necessary endowment being raised, the church was promoted from the status of Chapel of Ease and began its history as a Parish Church *quoad sacra*. Steady growth and prosperity marked the long pastorate of Mr Fraser, who was admitted first minister of the parish on 30th March, 1880. His ministry only terminated in his death on 13th October, 1914, when he met with a fatal accident while

visiting. The Kirk-Session minute regarding his decease may be quoted as a sincere expression of the "keen sense of loss and appreciation of his sterling qualities," felt not only by congregation but by the whole community. "A scholar, a Christian gentleman of strong personality and intense sympathy, no hireling, but a devoted pastor, who in singleness of heart ever strove to lead his people in the footsteps of the Master whom he himself loved so well and served so faithfully. Mr Fraser was revered by all, and his memory will long be cherished. After a faithful, strenuous memory of nearly thirty-eight years, he sleeps well."

The first long pastorate was followed by two short ones—Rev. R. Wilson Forbes, M.A. (1915-1918); Rev. D. M. Begbie (1919-1921). Mr Begbie was succeeded in March, 1922, by the present minister, Rev. W. Gemmell Mitchell.

A closing note may be added on the vigorous, social, and recreational life of the village. An asset of inestimable value is possessed in the Lumsden Memorial Hall, which contains besides a large concert hall, a library, reading-room, and billiard-room. Each winter a very attractive lecture course is arranged, and Freuchie has had the privilege of enjoying lectures, grave and gay, by many of the most eminent public speakers. The sporting life of the community centres in the Public Park. Here the flourishing cricket and football teams have excellent pitches, and

there is ample room for the games of the children. For long it was felt that a Bowling Green would complete the sports facilities of the village. Thanks to the generosity of the late Major J. L. Lumsden this want has now been met. A large green with fully equipped Pavilion was opened in May, 1924, and "The Bools" has already taken a leading place among the popular pastimes of the village.

Doubtless every reader has been wondering when we should refer to the famous phrase "Go to Freuchie." We do so now, merely for the purpose of suggesting, that, all things considered, you might do a great deal worse !





KETTLE PARISH CHURCH.

Kettle.

By Rev. Æneas G. Gordon, M.A.

OF all the valleys in Scotland which is the most beautiful, and, if historical records remained, which is most identified with the history of our country? Principal Pollok of Pine Hill College, Halifax, Nova Scotia, himself a native of Buckhaven (which should be Buckhyne according to Dr Duncan, Scoonie), said to the writer: "I used to tell them out there that, looking across this valley from its western point where the high road leads on to Falkland, is the finest view I have ever seen." This though he had seen most of the majestic scenery of Canada. A Frenchman, a learned Frenchman coming over the hill behind which Ceres modestly hides its face, and looking towards the Lomonds, exclaims as this scene bursts upon his view, *Très magnifique*! And a spectacled German, fresh from the Rhine, looking along the valley from the Kettle Hills, from south to north, quietly ejaculates "But how beautiful!" He has little of the impressionableness of the Frenchman. He is slow in thought, slow in expression. Or if you go to the other end of the valley and look along it from Pitlour, your feeling will be the same—here is the most beautiful valley in Scotland. Of this beautiful valley, Kettle parish occupies a large slice, embracing as it does the range of hills from

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Cults Lime Works, extending to and including Falkland Road Station, at first called Laderich, the original name of Kettle parish. From south to north, it extends from Largo parish to Auchtermuchty. Its length is given by Leighton and Millar as 6 or $6\frac{1}{2}$ miles. They must have calculated according to Scottish miles. It cannot be less than 9 or $9\frac{1}{2}$ miles. In breadth it extends from the Eden, crossing the Eden to include Ramornie House, to the burn on the Markinch side of Muirhead, a distance of 4 or $4\frac{1}{2}$ miles. All its names smell of battle and of warfare. All around the parish and the valley are fortifications. On one side the East Lomond, on the north Norman Law, on the south-east part of the parish, on Bowden Hill, are said to be remains of fortifications. The "fortatice of Clatto" is found in a charter of 1550, and the "fortatice of Downfield" in 1581. The name Kettle comes from the Gaelic *Cattul* signifying battlefield, and *Down* in Downfield, Downhill, is a corruption of the Celtic *Dun*, a fortified hill. It were to be wished that all these so-called fortifications were further examined and reported upon. There is nothing about them in Sir David Christison's *Fortifications of Scotland*. Still, names are to history what strata are to geology.

Through this parish first the Romans attempted to penetrate northward. They had a camp at Kennoway and another at either Falkland or Cupar—more probably at Falkland. With a greater degree of proba-

bility, the Danes, having ravaged the coast of Fife, tried to pass through Kettle on to Abernethy, the Pictish seat, or to Perth or to Scone. This was the last and final battle with the Danes. They got as far as Daneshalt (Danes' halt). They did not know that the whole district was a marsh. The Eden had not yet been confined to its course. What became of the Danes, whether they sank in the marsh or retreated, history does not record. The important thing is, Fife gained a last victory. As a result, first the thistle became the national emblem (Taylor, *Antiquities*),—but surely this is puerile. Fife changed its name and discarded *Ross* by which it was hitherto known (still preserved in Kinross, Culross, Muckross), called itself the Kingdom of Fife, shed Kinross and Clackmannan, and organised an emigration scheme by which detachments were sent to the Hebrides.

Was ever parish so blest with churches as Kettle? We have remains or historical records of three or, as the present writer maintains, of four before the present edifice was erected in 1836. Bishop de Bernham consecrated a church at Lathrisk in 1214. It is curious that no one has put on record that the outer kitchen of Lathrisk House, with its arched stone ceiling, was the vestry of that church. This alone remains of the church. The rest of it must have been incorporated in the building of the house. The second was at Chapel, called originally Chapel-Kettle. Here, again, the garden tool-house

that yet remains was the vestry. For the third, look at Sir David Wilkie's Picture of the Village School—the school at Kettle which Wilkie attended, the site of which is now occupied by a smithy. At the right of the old Dominie in the picture is a window through which you see a church in the background. The remains of that church are now in the old Kettle churchyard.

Where is the fourth? Tradition says there was an old church at Clatto. There are no remains of it and no indication of its locality. But what of the building at the back of Downfield Steading, which has been a puzzle to antiquaries and to Government surveyors? Was it a church, or a broch (an antique dwelling-house), or the remains of some fortification? In the Ordnance Survey Map of 1856 the building is called the "Vault," which is surely non-descriptive enough. A description of the building with its measurement should be decisive on its original purpose and character. It is 32 feet long, 16 broad, roof arched with neatly hammered dressed stones; height from floor to top of the arch $8\frac{1}{4}$ feet; door on the south side, slightly arched lintel 6 feet by 5; window at either side of door and at either end of building, a little higher at west end where we may imagine the pulpit stood. Certainly this is not a bit of a fortification nor is it a dwelling-house. Tradition has mistaken Clatto for Downfield as the site of the church—and a most useful and delightful little church it was and could yet be made.

It is a thousand pities it has been lost to us. Would the Laird of Downfield not give it back to us?

Mr A. H. Millar denies that the Seatons ever possessed Clatto, and characterises as "absurd" the story that James IV. ordered a summary execution of the father and his four sons on two ash trees in front of the tower. Maybe: but the trees are still there, and the pulleys, much overgrown with the bark of the tree, are still there, and a chain wound round a branch of the tree with the pulleys is still there. Mr Millar further says that the cave into which the Seatons lured their victims has been "obliterated." But the cave is still there, though its mouth has been closed by the Laird of Balbirnie, who refuses to re-open it.

Of the churches mentioned, Chapel-Kettle and the chapel at Clatto (or rather Downfield) were suppressed in 1636. They were replaced by the church in the old graveyard. The present edifice was erected in 1832. It is seated for 1200, so that it will afford ample accommodation for the members of all the churches when Union takes place. Enough and to spare in a failing population, which reached its maximum in 1861 at 2474, and at last census was 1585. There are three other parish churches built on the same plan, with the same conspicuous, ornamental tower, all beginning, oddly enough, with the letter K—Kettle, Kilconquhar, Kincardine, Kinross.

The name of the parish, Kettle, has passed through various transformations. Catul,

Catteul, Kettell, all find a place in old charters, and the village has been christened with the aristocratic name of Kingskettle. Why, there is an old tale that one of the kings, on a hunting expedition, becoming thirsty, and seeing a well in the Myres of Kettle, dismounted and refreshed himself out of a pail of pure water out of the well. That story may possibly be true. There is so much to be said for it, that there is such a well there yet: it may not be *the* well. But is it not more probable that it derives its name from the fact that Malcolm IV. in 1166 granted Kettle to Duncan, Earl of Fife, as a dowry on his marriage with Ada, niece of the king? They reverted to the Crown through forfeiture. "Kingis Kettill" appears first in 1541.

No account of this parish would be complete without paying a tribute to James Moncrieffe Arnot of Chapel, the last of the Arnots, Surgeon in Ordinary to the Prince Consort, founder of the Chair of Clinical Surgery in the University of Edinburgh, of which Prof. Edward Bramwell is at present occupant. This James M. Arnot was a magnificent specimen of the human family. And for veracity, punctuality, accuracy, unblemished honour, he might be approached but could never be excelled. His and his daughter's remains lie in Kensal Green Cemetery. He practically gave us our Church Hall, which is the third largest in the Presbytery, Cupar and Newburgh being the other two. His yea was yea, and his nay was nay, and

sometimes a good deal more. It is a peculiar pleasure to the present writer, who worked with him in getting up our Church Hall, to pay this tribute to a magnificent personality.

We have spoken of Kettle Parish being the battle-ground of fights with the Romans and the Danes. There was another fierce battle waged on the Kettle Hills in Bedec Craig and Downfield in the Glacial age. Look at the boulders in Largo Bay. Look at the rough masonry in dykes and steadings in the upland parts of Kettle Parish. One often wonders if Sir A. Geikie, when writing *The Story of a Boulder*, had not his eye on one of these massive boulders in Largo Bay. Mountains of ice, hundreds of feet thick, have carried these boulders to Largo, cutting their way through Kennoway Den, and hence cutting their way northward, made a track for themselves through Chapel Den and Annfield Den. This burden has been incorporated in dykes and steadings. They have enriched the Kettle portion of the Strath, but impoverished the Minister.

Kettle Parish is unfortunate in this respect—that its largest Heritors live in other parishes—Balbirnie in Markinch; Lathrisk is at the door of Falkland Church. The roads do not lead to the village and the Parish Church. Freuchie Church is midway between Muirhead and Kettle, and people in every outstanding corner may choose between Kettle and some other church.

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Kilmany.

By Rev. R. T. Marshall, B.D.

THE aspect of the parish of Kilmany in outward appearance cannot have changed very much during the course of the centuries. Even the passage of the railway line connecting Dundee with Newburgh has not altered its appearance. And this arises from the fact that to the traveller on the high road the railway line becomes obtrusive only at parts of the way. The parish lies in the valley of the Moutray, which runs through its whole length of six miles.

In ancient times the greater part of the lands belonged to the Earls of Fife. Rathillet receives very early mention as a royal dowry bestowed by Malcolm IV. with the hand of his niece Ada on Duncan, the Thane or Earl of Fife. Several of the estates were at one time or other in the possession of well-known Scottish families, who attained rank and importance in the history of Scotland.

Murdocairnie was long associated with the Melville family. The most celebrated was Sir Robert Melville, a great statesman, and trusted Councillor in the reigns of Mary and her son, James VI. He was Vice-Chancellor of the Kingdom in 1589, during the absence of James in Norway. In 1594 he was one of the two High Commissioners appointed to the General Assembly of that year.



KILMANY PARISH CHURCH.

In the same year he became an Extraordinary Lord of Session with the title Lord Murdocairnie. In 1616 he was raised to the peerage, and was entitled Lord Melville of Monimail. He died in 1621 in the 94th year of his age.

The burial place of the Melvilles of Murdocairnie is in the old churchyard of Kilmany. At the north-east corner there is a small enclosure, within which stands a table monument. Inserted in this is a copper plate of considerable size. Round the edge are engraved the arms of several well-known Scottish families with which the Melvilles were connected. In the centre there is a Latin inscription to which is added a long piece of poetry in praise of John Melville of Cairnie, who died in 1724.

Rathillet was at one time in possession of a brother of Sir David Lindsay of the Mount, the Lion King at Arms, and celebrated poet.

Mountquhanie was long in possession of the Balfours.

Easter and Wester Kenivar were at one time united, and were conferred by King Alexander II. on a family who took their name from these lands, and who were connected with the Abbey of Balmerino.

Of the lairds of the lands of Kilmany in very ancient times, there is little or no mention.

In the St Andrews University Commissioner's Report of 1840, it is recorded:—

“ For the support and daily maintenance of the six poor scholars or bursars, together

with the other seven members of the College and Servitors, there was assigned the Rectory of the Parish Church of Kilmanie. There was reserved, however, the Vicarage with its entire fruits, for supporting a Vicar in discharging the offices of the church within the parish."

The above statement originally appeared in the Foundation Charter of St Salvator's College, granted by Bishop Kennedy, and confirmed by Pope Pius II. in 1458, and in the original charters of St Leonard's College granted by Alexander Stuart, Archbishop of St Andrews, and by John Hepburn, Prior, in 1512, and ratified in the same year by a charter of confirmation granted by James IV.

The present church was built in 1768, during the ministry of Mr John Adamson. It cost a very small sum, most probably because the heritors and their tenants brought the materials for its erection free of charge. It must also be remembered that both material and labour cost very much less in those days than at present. While little change has been made on the outer structure of the church, the interior aspect of it must have been changed very considerably. While the plain oak pulpit in use by Dr Chalmers still stands in its place, on each side of it on the north wall are monuments, in one case a brass tablet recording the ministry of Dr Chalmers, on the other side a marble memorial recording the ministry of Dr Brewster. The square pews have been replaced by modern seats,

and the plaster ceiling, on account of its tendency to fall at unexpected times, was removed, and a wooden ceiling of tasteful design substituted. In 1911 a slight enlargement of the porch at the west door was made in connection with the heating of the church by hot-water pipes and radiators. The pewter plates used at the Communion services, the plates for collections, and other properties needed for worship were acquired in the time of Mr Andrew Hutton, who was translated from the parish of Cults to Kilmany, and died here in 1792.

The patronage of Kilmany was in the hands of the United College of St Andrews, and, therefore, many of the ministers were connected more or less closely with that University. Among those of some note is Mr Joseph M'Cormick, who was minister only for some months in 1760. He published the *Life of Principal Carstairs of Edinburgh*, and died Principal of the United College of St Andrews. Mr William Gibb, who succeeded him in 1761, was very unpopular because of non-residence, and this was one of the causes of the secession of part of his congregation and the building of the Secession Church at Rathillet in 1762.

Mr John Adamson, ordained in 1764, to whom reference has already been made, was most popular. He kept his Session records in the most perfect order. He was called to the Second Charge in St Andrews in October, 1772, and died in 1808, first minister of that

city and Professor of Civil History in the University College. Mr Andrew Hutton, to whom reference has also been made, was a very able man, a most conscientious minister, and an antiquarian. He was succeeded by Mr John Cook, who left in 1802 to be Hebrew Professor at St Andrews, and who died in 1824, after having filled the Divinity Chair at St Mary's from 1808.

He was succeeded by the most celebrated and most widely known of all the ministers of Kilmany, Mr Thomas Chalmers, who was ordained in May, 1803, and translated to the Tron Church, Glasgow, in 1815.

During the first part of his ministry he seldom resided for any length of time in his own parish. He was much connected with the University of St Andrews, where for a session he lectured on Chemistry, besides officiating as minister at Kilmany. The bad condition and situation of the manse, which was then on the east side of the church, and inconveniently close to the farm of Easter Kilmany, may have had something to do with the frequent changes of residence of Mr Chalmers during the first half of his ministry. The present manse was built for him in 1810, and in its construction he persuaded the heritors to introduce gas pipes, the ends of which may still be seen in the ceilings of some of the rooms, a standing evidence, as has been said, of his eloquent powers of persuasion. It was after a serious illness at Fincraigs, in Balmerino parish,

that Mr Chalmers experienced that spiritual change, which, added to his natural gifts of eloquence, made him one of the most impressive and popular preachers of his day. It was, however, in Glasgow that he showed his remarkable ability in organisation in dealing with the visitation and supply of the needs of the poor in his extensive and populous parish. Of his subsequent career it is unnecessary to say anything in this sketch of Kilmany. His connection with the parish has still the power to draw many visitors to view the early scene of his labours.

He was succeeded at Kilmany by Mr Henry D. Cook, a brother of Mr John Cook. There must have been a considerable difference of age between the two brothers, twenty years, indeed, to be accurate. We owe two statistical accounts of the parish to their pens, the one by Mr John Cook, published in 1797, the other by Mr Henry D. Cook in 1845.

Mr H. D. Cook died in Kilmany in 1857, and was succeeded by Mr David Brewster, the late minister, an authority on church law, and clerk to the Presbytery of Cupar and Synod of Fife. He died in the beginning of 1898, and was succeeded by the present minister, Mr R. T. Marshall.

Among the laymen in later times, the most celebrated was Mr David Halkerstoun or Hackstoun, laird of Rathillet. His career was most intimately connected with the history of Covenanting times. He was present at the assassination of Archbishop Sharp on

Magus Muir in 1679. It is said, however, that he took no part in the murder. He was captured in 1680, taken to Edinburgh, tried, condemned, and executed in the barbarous fashion prescribed for traitors, and then his body was dismembered and sent to different parts of the country. It is said of Halkerstoun that he was a man of talent, energy, and courage, and a friend of civil and religious liberty.

The population of the parish has greatly decreased. About the middle of the eighteenth century it was 785. Before the end of that century it had reached its maximum, 869. But at the beginning of next century it has fallen to 787, and has steadily diminished from that time to 476 at the last census made in 1911.

The population for the most part has always been engaged in agriculture, but long ago the occupations of the parishioners were much more varied than at present. We find among them weavers, tailors, wrights, millers, shoemakers, and grocers, besides smiths and masons.

The parochial registers go back to 1st November, 1696, and come down to the present time with frequent omissions for longer or shorter periods, more notably during the whole period of Dr Chalmers' ministry in Kilmany, when there is not a single minute of any Kirk Session meeting.

In closing this brief sketch of the parish of Kilmany, I can only pray that along with

the peaceful and continuous prosperity of the population, there may again become evident that signal piety of former days which has been put on record by the writer of the first statistical account.

“ Religion will be found here to be much more than mere speculation ; it has got influence on the conduct ; it concurs with unseducing situation, to preserve the manners simple, and to make the morals pure ; and it yields support in the hour of distress which the stoutest hearts might wish to have.”



Ladybank.

By the Editor.

THE town of Ladybank is situated on level ground about the centre of the Howe of Fife, which has been described as being "once a long narrow arm of the sea, replete with seals and aquatic birds; the remains of whales, seals, and Arctic birds have been found in the brick clays of Stratheden." From this statement of Dr Page in *Chips and Chapters of a Geologist*, we can easily appreciate the fact of its being in early times known as a peat moss. It was called "Our Lady's Bog," and granted by the English noble, Roger de Quincey, to the monks of Lindores to supply the abbey with peat. It was named after the Virgin, to whom the abbey was dedicated. Since those far-off early days, Ladybank, which was formerly a part of the parish of Collessie, has grown, and owes its importance to its being a railway junction and a centre of industrial activity.

Ladybank itself has little of *historical* importance; but, for the purpose of this brief paper, is of interest chiefly from the *ecclesiastical* standpoint. With the increase of population, due to the development of the railway, it was felt the church of Collessie was too far away to meet adequately the spiritual needs of the people. Steps were accordingly taken for the erection of a church in Ladybank.



LADYBANK PARISH CHURCH.

Through the generosity of the Rev. Robert Williamson, D.D., minister of Collessie, who was largely instrumental in the erection of the parish, and to whose endowment he gave £2000, besides building a school, the present handsome church was built. A *quoad sacra* parish was thus formed from Collessie on 5th June, 1882. On the 9th July of the same year the church was opened for public worship, when the Rev. Dr James MacGregor of St Cuthbert's, Edinburgh, "preached a most picturesque and attention-riveting sermon of eighty minutes on the subject of Public Worship. He, moving as it were with the rising sun, described what was to be seen of the temples in the Far East, the cathedrals of Europe, and the barns of Scotland." It was a very warm day, and a gentleman who was present, having walked a considerable distance, tells how, when the long sermon was over and the congregation rose to sing, his back had stuck to the varnish! "The Sunday coat was ruined"; but, he adds, "I had the consolation of having been for once very closely connected with the Church of Scotland!!"

The Rev. Robert H. Kerr, M.A., was ordained first minister of the parish on 5th October, 1882, and for over forty-two years carried on a successful ministry until the spring of this year, when, followed by the good wishes of his people, he retired from the active work of the pastorate.

The influence of the new church soon made itself felt in the district. The constitution of a

Kirk-Session for the newly-erected church and parish was agreed on, and seven gentlemen were accordingly ordained to the office of Elder on 3rd December, 1882. Through the generosity of two gentlemen, provision was also made for the fitting dispensation of the Sacraments in the presentation by Dr Williamson of Collessie, on behalf of Mr Henderson, of communion cups, and of Mr Webster of linen for tables and towels for baptism. With an ever-increasing membership it was felt more sitting accommodation was required, and on 30th May, 1886, the gallery of the church was opened for public worship. An excellent manse was also built about this time, and at a meeting of the managers, held on 16th March, 1886, "it was unanimously agreed to convey to Dr Williamson a hearty vote of thanks for his great liberality in thus providing a handsome and suitable manse for Ladybank parish." Four years later instrumental music was introduced into the services, and a small organ purchased, which proved an aid to the praise of the congregation. The stipend has also been endowed to £163. Thus, with its various agencies, the church has prospered, its membership, which numbered 261 at its erection, reaching last year 523. The church has worthily fulfilled its functions under the late ministry. Under the new regime* just

* The Rev. J. D. Glennie, B.A., was ordained and inducted to the parish on 17th September, 1925.

begun, may it continue to prosper and both Minister and people rejoice in the extension of the Kingdom of God in their midst.



Logie.

By Rev. A. A. Morton, B.D.

THE parish of Logie, or, to give it its distinguishing title, Logie-Murdoch, comprises a long, narrow strip of territory in the north-east corner of the county, extending for about five miles from east to west, although at some points not more than three-quarters of a mile in breadth. It embraces two eminences—Lucklaw Hill and Forret Hill—the latter and higher of the two standing at 570 feet above the sea level, and thus occupies a commanding position between the surrounding parishes of Forgan and Leuchars on the east, Dairsie on the south, and Kilmany on the north, on all of which it looks down with unconcealed pride, as if determined, in spite of their protestations, to assert its place in the sun.

The village of Logie, which lies at the centre of the parish, occupies an eminent position at a point almost equidistant from Cupar and Wormit-on-Tay, with the beautiful Kilmany valley lying snugly behind, while before it stretches St Andrews Bay, and the wider expanses of the North Sea.

The name Logie is not uncommon north of the Forth, and is supposed to be derived from a Gaelic word, meaning a hollow between hills. A visitor to the village for the first



LOGIE PARISH CHURCH.

time would be apt to conclude that it belies its name, for to reach it, no matter from what direction, is an "uphill job," the approach road from the north or Wormit side being particularly steep, so much so that it has proved an unexpected reliability test for not a few motorists. And yet the village does lie in a hollow between the crests of the two hills afore-mentioned.

The title Murdoch, which is sometimes used to distinguish it from other parishes of the same name, has a distant origin. About the year 1350, in the time of King David II., a charter of the lands of Logie was given to a certain Murtach de Gloucester, who was probably of English extraction and a descendant of one of those knights who assisted Edward I. in his campaign against Scotland. In accordance with a general device, the lands became coupled with the name of the proprietor, so that Logie became known as the Logie belonging to Murtach, hence the modern equivalent Logie-Murdoch.

At an early period the estate of Logie seems to have included the lands of Cruivie, and to the east of the parish are still to be seen the ruins of a square tower, all that remains of what was once Cruivie Castle, the baronial residence of the lairds of Logie. The date of the origin of the castle is obscure, but about the beginning of the fifteenth century we learn that the estate was in the hands of the Wemyss family, and the castle was probably built by Sir John Wemyss,

after his castle of Rires was destroyed by the Duke of Rothesay in 1402. The estate seems to have been in the possession of the Wemyss family for a long period. In the year 1592 Francis Stuart, Earl of Bothwell, plotted a conspiracy against King James VI., whom he endeavoured to surprise in his Palace of Falkland. He rallied to his side some of the king's own retinue, one of whom was Wemyss of Logie. Many a scene of splendour must have been witnessed in the old days, when the kings and their followers rode out from their Palace at Falkland, and followed the chase eastwards over Lucklaw Hill, which was then known as the King's Park.

About 1750 the estate of Logie was purchased by a Mr Walter Bowman, and remained in the Bowman family until acquired about two years ago by the present proprietor, Mr Henry Wilson. The said Walter Bowman had travelled much on the Continent, and built up a magnificent library of some 1500 books, including many valuable editions of the ancient classics, and a rare collection of maps, charts, and engravings. According to the terms of his will, this library was to be made available to any male visitor who desired access, although the said gentleman seemed to have such pronounced views on the meddlesomeness of the fair sex that he expressly ordained that women and children were to be rigorously excluded. In addition, a basin with water and a towel were to be kept in the room "lest the books should be

soiled with unclean hands." The library is still open to inspection, and the latter condition is still fulfilled, at least in letter, the basin and towel being still a prominent feature of the furnishing.

Of the other estates within the parish, the most important are those of Forret and Denbrae. The former, comprising the farms of Easter and Wester Forret, derived its name from an early proprietor, John de Forret, who owned the estate as early as 1470. The most notable of his descendants was Thomas Forret, who was one of the many martyrs for the cause of Protestantism in Scotland. After studying abroad, Thomas was appointed Vicar of Dollar, and while in that office was repeatedly arraigned before the Archbishop of St Andrews to answer for his heretical views. At length, having failed to give satisfaction or to desist, he was arrested and tried at Edinburgh, and burned at the stake on the Castle Hill in 1538.

Denbrae is associated with the name of Sir William Fettes, an ex-Lord Provost of Edinburgh, who began life as a tea merchant, and ended in being the owner of numerous Scottish estates, amongst which was Denbrae. He was the founder of the now famous Fettes College, the "Scottish Harrow," which was established from funds left by Sir William for the purpose, and opened in the year 1870. Since then the estate has passed through many hands to the present owner, Captain Gilmour, who with his mother, the Dowager

Henrietta Lady Gilmour, late of Montrave, is in residence on the estate.

The village of Logie is a standing example of the results of industrialism and the decline of private enterprise. At one time a thriving village, with its hand-loom weavers, its blacksmith's and joiner's shops, and its other rural tradesmen, the noisy shuttle and the clanging hammer are heard no more, and the inhabitants of such of the dwellings as have not fallen into decay are more or less engaged in agricultural pursuits.

Until the time of the Reformation the religious wants of the parish were catered for by the monks from the Abbey of Balmerino. The first minister of the Reformation was Archibald Keith, who was appointed in 1562, and had both Logie and Balmerino churches under his charge. In 1590 the Parish Church of Logie had fallen into such a state of disrepair that it was deemed necessary that it should be "re-edified." The present building was erected in 1826, and many improvements have been effected within the past generation. In 1902 a vestry was added, and three stained glass windows were inserted in memory of the Millar Bowmans of Logie, and Millar of Kedlock.

Shortly before the outbreak of war a Carnegie pipe organ was installed. And at the close of last year the walls were re-decorated, and through the kindly interest of benefactors the ventilation has been improved and a splendid clock installed in the interior of the church. In recent times the

church has witnessed many changes in its pastorate, the present writer being the sixth minister of the parish within the past twenty-five years.

Andrew Melville, who was presented to the charge in 1803, came out at the Disruption, and the now United Free Church was established in the village. Many of the congregation must have followed the example of their minister, and an acting and thriving Free Church congregation resulted, the minister extending his sphere of activity to Gauldry, where a mission church was founded. With the growth of population in the latter area, the Free Church manse was ultimately transferred there. The present incumbent, the Rev. Charles Hutchison, was elected towards the end of last year in succession to the Rev. W. H. Hamilton, the able editor of the children's magazine, *Great-Heart*, and chief of the G.O.W.F.

The educational needs of the parish are being equally well catered for, and last year vast improvements were carried out on the public school, which adjoins the church, and the accommodation extended by the erection of a new classroom.

The population of the parish is almost wholly agricultural, and has not varied much for many years. The parish took a creditable share in the fortunes of the Great War, a roll of honour in the vestibule of the Parish Church containing fifty names, while a bronze tablet in the interior commemorates fifteen of these who made the supreme sacrifice.

Monimail.

By Rev. A. J. Marshall, M.A.

THE Gaelic " Monadh-maol "—the bare hill—a generally accepted derivation of the word Monimail, seems a misnomer when applied to the fertile and beautifully wooded parish that climbs from the Howe of Fife, the outliers of the Ochils.

The explanation doubtless is that since in very early times the howes and straths were covered with forests interspersed with swamps, through which the rivers slowly oozed their way, primitive farming had its birth-place on the hillside, whence it extended its domain over forest and marsh. But the wild tribes, who supplemented their hunting with the art of husbandry—who added to the produce of the bow and arrow that of the tiny croft, themselves were soil not unfit for cultivation, so the missionaries of the Cross came to drive out the superstitions of the Druids, and to take possession in the name of the White Christ.

Who was the first missionary to spread the Gospel in those parts we do not know, nor are we acquainted with him whose wattled hut first gave Christianity a local habitation and a name, but there is reason to believe that Monimail as well as the other Fife parishes were in working operation by the year 1177.



MONIMAIL, PARISH CHURCH.

The first 300 years of Monimail history is the history of its Church and of the Church Barony of Monimail Castle.

The Church itself was a Mansal Church of the Bishop of St Andrews—that is, the teind went to the support of that dignitary.

As the mist now and again lifts from the distant past we get glimpses of the troublous times in which Scotland was fighting for national existence and freedom: from Monimail Castle, the Guardian of Scotland in the time of Wallace, Bishop Fraser, dates a letter; later, Henry, Parson of the Church of Monimail, swears fealty to Edward I., who, two years afterwards, presents Robert de Carteret to the living; Bishop Lamberton, staunch upholder of Robert Bruce, makes this his country residence; and King Robert himself, on the death of the Bishop, is not above granting the revenues of Monimail to his son, afterwards David II.

It is pleasant to find that in these times of unrest charity was not dead—the Earl of Fife in 1294 gave an endowment to the already existing hospital at Uthrogie.

By the time of the battle of Bannockburn, Monimail had become the private estate of the Bishops of St Andrews, and it and St Andrews Castle their chief residences.

Bishop Lamberton, who in 1318 finished and dedicated the Cathedral of St Andrews is said to have erected the palace here, but nothing of his work remains—the tower, the only part remaining, being of later date.

St Andrews was made an Archbishopric in 1471, and though probably all the archbishops resided more or less at Monimail, of few only history or tradition makes mention in this connection.

Patrick Graham, the first Archbishop, who, having incurred great odium with his fellow priests for his zeal in reforming abuses, was condemned to imprisonment in a monastery for life, is said to have vainly sought a shelter from them at Monimail.

Graham's successor, Archbishop Schevez, built the choir of the Old Church, the ruins of which stand in the Kirkyard—his coat of arms is still to be seen on the north wall—and this fixes the date of erection to somewhere between 1478 and 1496.

All that remains of the ancient palace is a square tower—Cardinal Beaton's Tower—built by Archbishop James Bethune (1523-1529), who also laid out the gardens, stocking them with fruit trees from France. Probably, however, the Cardinal completed it, as is shown by his coat-of-arms on the west parapet.

The residence of Archbishop Hamilton, the Cardinal's successor, was marked by an episode of some interest.

In 1551 he lay ill at Monimail of some lung trouble, and as none of the royal physicians of Scotland, England, and France could cure him, with great difficulty the services of the most celebrated physician of the age was obtained, Jerome Cardan of

Milan, and he did cure him. His prescription was a walk to a certain well—the Carse-a-Well, corruption of Cardan's Well—about a mile from the palace, and a drink from its spring. It was formerly in the middle of the field, but drainage has brought what is left yet to the roadside.

In 1564 Archbishop Hamilton granted and sold Monimail to James Balfour, Rector of Flisk, afterwards Sir James Balfour, for a yearly feu-duty of 13s 4d with some other dues. The Reformation having taken place he was probably making the best of a bad bargain. He narrates in the Charter, that the manor was then “ruinous waste and broken,” and could not be repaired except at great cost, while even if repaired and rebuilt it was no fit place for an archbishop, “because the adjoining lands, Pathcondie, Letham, had all been feued away.”

Hamilton was hanged on Stirling Bridge in 1571. Thus ended the brief, unfortunate line of the Archbishops of St Andrews, beginning with the rumble of reformation already in the air, ending with the establishment of Presbyterian government.

Sir James Balfour gave the estate to his second son, who sold it in 1592 to Sir Robert Melville, created Lord Melville of Monimail in 1616.

Up till 1692, the Tower remained the family residence, when the fourth Lord and first Earl of Melville, who was Secretary of State for Scotland, built Melville House.

His son married the Countess of Leven. Among the interesting pictures in the Old House are portraits of Mary Queen of Scots, Claverhouse, Gustavus Adolphus, King of Sweden, and of Sir Alex. Leslie, the great Covenanting general, who was created Earl of Leven. A double avenue of beeches and many grand old trees adorn the policy. The present proprietor is Mrs Millbank Leslie Melville, grand-daughter of the 10th Earl of Leven and Melville.

Monimail is the possessor of three villages, which may be described as very ancient and old, and these are respectively, Monimail, Letham, and Bow-of-Fife. Monimail, the village where resided the out-door servants of the bishops, once the possessor of a meal mill, a brew house, and a smithy, now comprises about half-a dozen houses, and retains only the smithy.

Letham, about the year 1500, contained a number of small farms, to whom Archbishop Hamilton sold the lands outright, except for a small feu-duty. There were at least eight of these feuers or portioners, as they were called. The dove-cots still remaining are reminiscences of these old lairdships, for, as the proverb has it, "A wee pickle land, a guid pickle debt, and a doo-cot" make up a Fife lairdship. These were all later bought up by the Melville family. During the earlier parts of last century, Letham was a busy weaving village, but, alas! decay is fast overtaking it.

The Bow-of-Fife is not mentioned in the earlier Kirk Session Records, and is therefore younger than its two sister villages.

The U.F. Church of Monimail and Springfield is situated here—an exceptionally pretty country church, thanks to the munificence of the late Sir Michael Nairn.

Fernie, of which Cunnoquhie was originally a part, once belonged to the Earls of Fife, and carried with it the office of Constable of Cupar Castle (in Cupar Church there is a monument to one of the Fernies of Fernie Castle), but now belongs to the Balfours, the representatives in the male line of the Balfours of Burleigh. Wm. Keir Balfour, Esq., is the present proprietor.

The estate of Over-Rankeillour passed from the Sibbalds to the Hopes. The well-known monument on the Mount was erected as a mark of respect to Lieut. General Sir Thomas Hope, afterwards Earl of Hopetoun, the builder of the present Mansion House, and who, on the death of Sir John Moore at Corunna, successfully took over the command.

The name of Sir David Lindsay of the Mount, "Lord Lyon King-of-Arms," gives a special interest to the Parish of Monimail, as it was here that eminent poet was born, and spent much of his life.

The last known to us of the Roman Catholic clergy who officiated in the old Church of Monimail was "Maistre Mertyne Balfour, Vicar of Monymeil," Dean of the

Faculty of Arts in St Andrews University, and one of the judges who condemned Patrick Hamilton to death for heresy. He was evidently a man of learning and ability, and among the Reformed ministers who succeeded him in the cure have been some not altogether undistinguished.

The first was David Spens, who was inducted in 1564, and sat as a member of the first General Assembly of the Kirk. Fully a hundred years later, James Ross, M.A., was ejected from his living as a Jacobite at the Revolution of 1689, and showed his ability by attaining the rank of a Dissenting bishop ; while, on the other hand, his successor, Edward Jameson, M.A., had been outlawed for conventicle preaching.

In 1776 Dr Samuel Martin became minister, and continued in office for the long period of fifty-three years. In his time the present manse and church were built. It is a pity that the opportunity was not taken to erect the church nearer the centre of the parish, as the highest ingenuity could scarcely discover a spot less suitable for a large part of the population.

The Church itself is seated for 500, and is a good specimen of the eighteenth century type, now fast disappearing through alterations or improvements—a type perhaps of little beauty, but still interesting in the history and development of the country.

The tower contains three bells, and behind the Melville Gallery there is an ante-room,

where between services the family could "partake of a cold collation."

In the manse, Sir David Wilkie, when a boy, was a frequent visitor, and it is said his scribblings on the walls were not much appreciated by Mrs Martin. The early efforts of genius are not valued till the genius has been universally recognised.

David Martin, a brother of the minister, and a painter of note, was a good friend to him in the early part of his career. Dr Martin wrote the Old Statistical Account of the Parish in 1792; and his grandson and successor, James Brodie, who joined the Free Church in 1843, wrote the Second Statistical Account.

Dr Leitch, who succeeded him, was a man of such learning, especially in astronomy, that he was appointed Principal of Queen's College, Canada; to be followed by James MacGregor, afterwards the well-known minister of St Cuthbert's, Edinburgh.

David Laird Adams, D.D., succeeded in 1875 David Maxwell, who went to Australia. Dr Adams was appointed Professor of Hebrew in the University of Edinburgh.

The minister before the present incumbent was James Brunton, B.D., who died in 1905.

In conclusion, I should like to say that I have been greatly helped in this account of Monimail by notes kindly given me by the late Mr Walker of Sciennes Road, Edinburgh.

Moonzie.

By Rev. S. S. Sanderson, M.A.

MOONZIE is bounded on the west and north-west by Creich, on the north-east by Kilmany, on the south-east by Cupar, and on the south-west by Monimail. Its area is less than 4 square miles, its utmost length being 2 miles, and its breadth $1\frac{3}{4}$ miles. The whole parish has an altitude which is never less than 200 feet above sea-level.

Barnbreich stands heich, Higham in a howe,
Glenduckie in a dub, and Moonzie on a knowe.

At its highest point, on which stands the church, it rises to 453 feet.

Gae ye east, or gae ye west,
Or gae ye ony way ye will,
Ye winnie get to Moonzie Kirk
Unless ye di gae up a hill.

Moonzie contains two places of historical interest, Lordscairnie and Colluthie. The former has the ruins of an ancient castle—Earl Beardie's castle, said to have been built by Alexander, the fourth Earl of Crawford, about the middle of the fifteenth century, after he had married a daughter of the Earl of March, through whom he came into possession of the lands of Auchter-Moonzie and Cairney. He was also called "the Tiger" owing to his cruel nature. Lordscairnie is not a particularly picturesque ruin, but must have been of great strength as the walls are



MOONZIE PARISH CHURCH.

six feet thick. All that remains of the castle is a keep and a round tower, which formed a defence for the wall that surrounded the courtyard. But we can easily imagine that it must have had a very striking appearance in the old days when it stood, on a slightly rising piece of ground, grim and stern in the midst of a considerable loch. This loch, which was nearly two miles long and a quarter of a mile broad, was drained about the beginning of the nineteenth century, but the ground is still of a marshy description, and a shallow loch reappears after any great fall of rain.

The name Moonzie has been explained as (1) the mount or hill (from monadh, a hill), and (2) long sedgy grass. In 1238 it was known as Urkithumenesyn; in 1513 this was changed to Uchtermonsey.

The church and teinds of Moonzie were gifted, between 1202 and 1238, by Bishop Malvoisin to the hospital of St Mary in Scotlandwell (Kinross-shire), a fraternity of monks, one of whose duties was to collect money for ransoming Christians captured by the Turks.

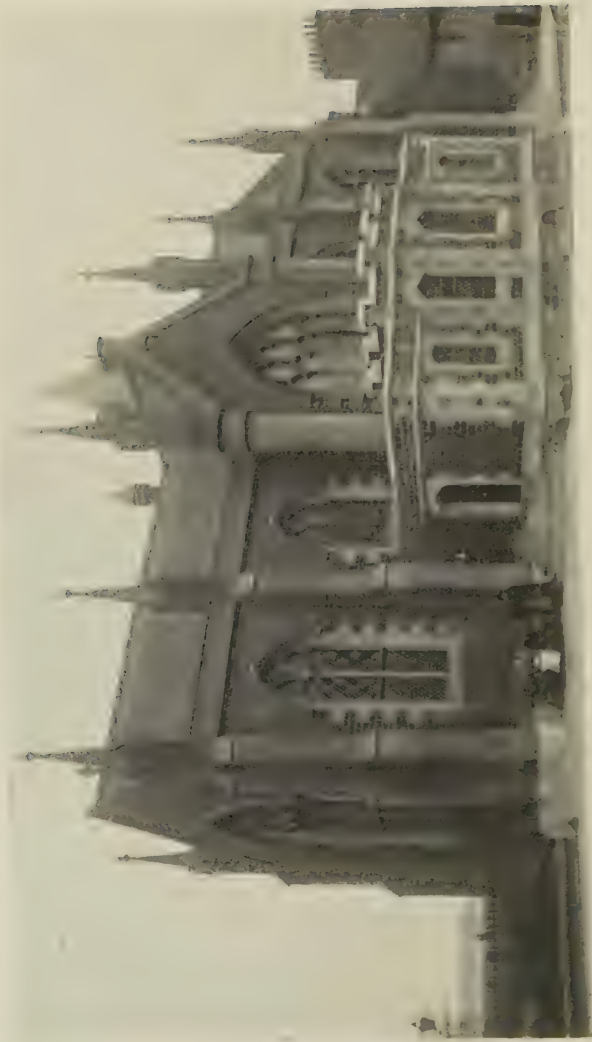
About 1564 the parish was joined to Cupar, but this union lasted only for a few years. After the Revolution, when the minister was "outed," the great hall in Earl Beattie's castle was fitted up as a meeting-place for him and his congregation. In 1693 "the Session appoynts that the seats now standing in the meeting house at (Lords)

Cairnie be transported with all conveniency to the Kirk."

Previous to the Reformation, Moonzie Church was "ane of the kirks of the ministrie of Scotlandwell." Thereafter, no regular minister was appointed until 1608, the services up to that date having been conducted by readers. It is unknown when the present structure (greatly improved in 1882) was built, but it is believed to be very old. In former days it was used as a landmark by the sailors entering the 'Tay, and for this reason was called "The Visible Kirk."

Perhaps the most notable minister of Moonzie was James Wedderburn, who was one of the 400 ministers ejected in 1662. He was appointed assistant in 1659. When his father died in 1661 he became sole minister. His brethren called him the "angel of Moonzie" because of his earnest and faithful preaching. He died in 1687, aged 52, and was buried in the churchyard at Cupar. On his tombstone in the wall there was this inscription, now obliterated, "*Ecclesiae Munsiae fidelissimi pastoris*" ("The most faithful pastor of the Church of Moonzie").

Moonzie is a purely agricultural parish. There is no village, no hamlet, and for many years there has been no public-house. There is no shop of any kind. Like that of many others the population has greatly altered. Between 1755 and 1857 there was a decrease of nearly 100. In 1831 forty-five houses were occupied, now there are only thirty-two.



NEWBURGH PARISH CHURCH.

Newburgh.

By Rev. H. Y. Arnott, B.D.

BEAUTIFUL for situation and a very pleasant place to live in is the royal burgh on the south bank of the Tay, about two miles down from where it receives the waters of Earn. It has a commanding site on the northern slope of the White Craig, a spur of the Ochils, and the view from its higher parts is difficult to beat, with the broad expanse of the river in front and the Carse of Gowrie and the Sidlaw hills beyond, the expanding estuary to the east, with Dundee and the Tay Bridge clearly visible, and beautiful Strathearn and the lower reaches of the Grampians to the west. The burgh is by no means as new as the name implies. It is only new in contradistinction to the adjacent burgh of Abernethy, the capital of the Picts. It grew up under the shadow of Lindores Abbey. Hence the title of the standard history of Newburgh written about half a century ago by Dr Alex. Laing—*Lindores Abbey and its Burgh of Newburgh*. The Abbey was founded in 1178 by David, Earl of Huntingdon, great-grandson of Malcolm Canmore and his saintly Queen Margaret, and great-grandfather of King Robert the Bruce, and therefore in the direct line of ancestry of our present king. It was of the order of St Benedict, and is said to have been erected as a thankoffering for an escape from

shipwreck. It was richly endowed, and in its day held a position of great influence in both Church and State. It is closely associated with important events in the Wars of Independence. William Wallace, John Baliol, and Edward I. all dwelt for a little within its walls : it was here that the " Hammer of Scotland " awaited and received the fealty of the district so soon to be wrung from his grasp, or rather the grasp of his son. Here, too, dwelt for a little, at a later date, David II., the somewhat foolish son of good King Robert, and here was buried the Duke of Rothesay after being starved to death at Falkland Palace. All this shows how important was the place it held at that period in the affairs of the Scottish nation.

But the Abbey fell on evil days. In the hands of zealous reformers its monks were scattered and its greatness departed, though it is a mistake to think that its destruction was accomplished all at once. It was gradual, and lasted over a period of fully two hundred years, when the buildings were being gradually demolished and the materials taken as occasion required for building purposes elsewhere. Quite a number of the stones can be detected in various buildings in the town. The ruins until almost within living memory suffered greatly from neglect, and were known by the significant name of the " Wilderness." But thanks in great part to the efforts of Dr Laing already mentioned, they were redeemed from this state, and now many traces of the

former greatness of the stately pile are distinctly recognisable.

But the Abbey as a centre of light and leading and a pioneer of civilisation had done its work. The object of the institution of monasteries was to accomplish a social regeneration rather than a strictly religious one. At the period of their great revival in the eleventh and twelfth centuries, such asylums where peaceful men could exhibit the benefits of undisturbed industry were real blessings in the land. But when law and order began to prevail, and right was stronger than might, their purpose had been served, and their vocation had ceased. The pity is that the palatial buildings had not been converted to some purpose in keeping with Protestantism. That they were not shows the bitterness of the feelings aroused among the people by the corruption of the clergy. The destruction of the Abbey of Lindores has been so thorough that little more than the foundations remain as a witness to its former greatness.

The monks of old assuredly knew where and how to find the best ground available for their future home and for the prosecution of their pursuits, and the fertility of the soil and its adaptability for fruit culture was early proved. From that day to this Newburgh has been famed for its gardens and for the quality of its fruit. The sight in spring when those gardens are ablaze with blossom, and the houses seen nestling in its midst, is

one not easily forgotten. The fruit, in these days of quick transit for foreign fruit, may not mean to the inhabitants what it used to mean, still it affords considerable employment and considerable profit. But in the olden days, before railways, what helped the town still more was the fact that it was the port for all the neighbourhood, and shipbuilding was also carried on on a considerable scale. All that is a thing of the past. So, too, is the linen-weaving, which at one time was the staple industry of the town; till quite recently the sound of the handloom was not uncommon. Another unfailing industry which in its day meant a great deal to the inhabitants was the salmon-fishing, but that, too, means very little to-day; the fishing stations are now mainly in the hands of a syndicate with their headquarters in Perth. But when one door shuts another usually opens, and the prosperous floorcloth works, where the most of the present-day inhabitants find their employment, have given to the town a new lease of life. Another growing and prosperous industry worthy of mention is the quarrying of road metal from the hills round about. The population of the town is increasing, and likely to do so at a greater rate in the near future—a little over 2000. Nearly a century ago, when the shipping and the weaving were at their height, it exceeded this, but had fallen greatly. Newburgh has had a not inglorious past; its future also is full of hope.

The burgh received its royalty, with all the rights and privileges attached thereto, at a very early date. The oldest charter was granted by Alexander III. in 1266, and the charter was ratified after the Reformation both by James I. and Charles I. In the days of the Scots parliament it sent a representative, and it still has the right, yearly exercised, of sending a representative to the highest ecclesiastical court, the General Assembly. In recent years the burgh has been enlarged, and now includes Mount Pleasant in the parish of Abdie, and the Shore District as well as the old royal burgh.

There are two old landmarks in the parish besides the Abbey which deserve passing notice—Mugdrum Cross, situated within the policies of Mugdrum, and Macduff's Cross, a place of sanctuary situated in the higher reaches of the parish and overlooking Strath-earn. Here the Thane of Fife, fleeing for his life, had just reached his own domain, and erected the cross with the privileges of a "city of refuge" for kinsmen in like plight with himself. The history of this cross has been immortalised by Sir Walter Scott. Only the pedestal now remains. The Mugdrum Cross is more complete. The shaft of it stands about eleven feet high, and is noted for its elaborate sculpture work—a representation of a boar hunt. Hence the name *Mugdrum*—the principal property in the parish—which in the original Gaelic means "The sow's Ridge." This cross, far older than the Abbey,

undoubtedly marked a sacred spot, or commemorated some remarkable event the memory of which has perished.

Tercentenary of the Parish.

The Parish of Newburgh in 1922 completed the 300th year of its existence as a separate entity. On 1st October, 1622, the Rev. James Leslie was admitted its first minister. Prior to that he had been for eleven years school-master in Newburgh and reader in St Katharine's Chapel. This chapel stood on the site of the present Parish Church, and was erected in 1508, in the days of the old Abbey, taking the place of a chapel on the same site which must have been of considerable antiquity. The chapel, which served as the parish church until it was taken down in 1832 to make way for the present handsome structure, seems to have been an unpretentious building. It is described as a narrow, oblong edifice, built chiefly of red sandstone, and roofed with grey slate; it had no architectural ornament whatever, excepting a very unpretentious belfry on the west gable. Had no chapel existed in the town, the probability is that the nave of Lindores Abbey Church would have been kept up for the use of the people of Newburgh, as the nave of abbey churches was invariably set apart for the use of the parishioners, the monks retaining the choir for their own special use. After the Reformation, Abdie was the parish church of Newburgh, with the exception of Mugdrum,

Pitcairlie, and Easter Lumbennie, which belonged to Abernethy. But this arrangement was soon found inconvenient and detrimental to the religious welfare of the community. A visitation of the Presbytery in 1611 records that "it was regretted that the town of Newburgh, containing 400 communicants or thereby, is so far distant from their parish kirk that they cannot without great difficulty resort thereto, and in winter it is altogether impossible. Moreover, the inhabitants declared themselves willing to bestow and contribute for the sustentation of a minister according to their power. The work was thought very good if there may be a settled minister at their own kirk within the town of Newburgh. But in respect of my Lord Lindores' minority, seeing no present dealing may be had, it is continued, to be always remembered when occasion shall offer." This suitable occasion presented itself when a vacancy arose in Abdie through the death in 1622 of the then incumbent, Mr John Caldcleuch, and the succession of Mr Andrew Murray, one of the Scone family, and one of the most noted ministers of the church in his day, who, for his services to Church and State, was first knighted, and then raised to the peerage by the title of Lord Balvaird. The arrangement then come to was ratified by Parliament on 28th June, 1633, which ordains "the same kirk of Newburgh and parish thereof to be ane severall kirk and parish by itself in all time coming separate from the said kirk of Ebdie."

During the 300 years there have been eighteen parish ministers, with ministers ranging from a little over one year to about thirty-eight years. The list may be interesting. Mr Leslie died in 1631, aged 43, and was succeeded by David Orme; translated in 1641 to Monimail; David Rait, 1642-46, translated to Dairsie; Laurence Oliphant, 1646, died 1671; Robert Bayne, 1672, died 1684, aged 39; William Grant, 1685, deprived by the Privy Council in 1689 for not reading the proclamation of the Estates, not praying for their Majesties, William and Mary, but for the late King James, and not observing the Day of Thanksgiving. Indeed, the attachment to the Jacobite cause was stronger than is generally imagined. In Cupar Presbytery, eighteen out of twenty ministers suffered ejection rather than take the oaths imposed, and a like proportion of ejections prevailed in many other Presbyteries. The scarcity of ministers resulted in many prolonged vacancies. For nearly eight years there is no record of public worship having been observed in Newburgh Church, and similar neglect occurred in numerous other parishes. In 1698 Thomas Fernie became minister, but died the year following, aged 27; Joseph Pitcairn, 1700, translated to Kingsbarns in 1701; John Sethrum, 1702, translated to Gladsmuir in 1710; Robert Laing, translated from Crawfordjohn, 1711, died 1749—the longest incumbency; Robert Wright, 1751, died 1762, aged 39; John Millar, 1762,

translated to Inchtute, 1774; William Duncan, 1775, translated to Abernethy in 1780, in which parish his son succeeded him. He was the last minister to occupy the old manse, still in existence. The oldest part of the present manse was built for his successor, Thomas Stuart, 1785-1819. The vacancy prior to his settlement was a prolonged one, owing first to a civil action as to the rights of patronage fought to the Highest Court, and then to a disputed settlement fought through all the Church Courts. Feeling was so keen that the military had to be called in to preserve order at the settlement; but "firmness, perseverance, and prudence on the part of Mr Stuart overcame the prejudice of far the greater part." He died, respected and beloved, 5th May, 1819. The dislike of the parishioners to his settlement caused the erection of a meeting-house, the incumbent of which having died, some of its adherents actually waited on Dr Stuart and solicited his advice in the choice of another previous to the election. This building—the former U.P. Church, now the Drill Hall—bears the date of his settlement, 1785. The next minister was David Williamson, translated from Ferryport-on-Craig, 1820, died 9th February, 1833, when the present church was being built. His sister was the mother of John Livingstone, native of Newburgh, and benefactor of both Church and Burgh. John Anderson, a native of Newburgh and nephew of Dr Stuart, was translated from Dunbarney, 26th September,

1833, the date of his induction being also the date when the present church was opened for public worship. Of Dr Anderson it is needless to speak ; his memory is still fragrant, though he died on 10th March, 1864. The same is true of my immediate predecessor, Dr Robert Edgar, translated from Gretna, 1864, who died on 15th September, 1894, aged 59. A photo of Dr Anderson hangs in the vestry ; perhaps someone who has the photo of Dr Edgar would present it to the Kirk-Session to hang alongside it. Both ministers did good work for the parish, and are well worthy of remembrance. And that good work it is our aim to continue. The Church, with all its organisations, is to-day healthy and vigorous as ever.



SPRINGFIELD PARISH CHURCH.



Springfield.

By Rev. David Laird, M.A.

THE name itself is suggestive—a field of springs. So much water is obtained through wells that the villagers about thirty years ago strongly resented and successfully opposed the proposal to share in Cupar's gravitation supply.

The village is charmingly and picturesquely situated on the main line between the railway centre of Ladybank and the ancient capital of the "Kingdom." Balbirnie Woods to the north and the stately edifice of Crawford Priory to the south add a touch of beauty to its appearance, while the banks of the gentle Eden, which form part of the southern boundary, possess an attractiveness all their own which is not confined to the disciple of Isaac Walton.

There can be no doubt that while the village cannot boast of great historic events or ruins, yet, owing to its proximity to St Andrews and Falkland, it must have been the scene of many incidents in the stirring days of long ago, especially during the Reformation and "the killing times."

After John Knox had preached in St Andrews on Sunday, 10th June, 1559, on "The buyers and sellers whom Christ drove from the temple," it was felt that there would soon be a clash of arms. On Wednesday, 15th

June, about 6000 troops of the Reformers, who were encamped on Cupar Muir and The Retreat, brought to a sudden halt the army of the Queen Regent, Mary of Guise, under the French Commander, the Duke of Chastellereau and D'Osell, which had reached the site of Tarvit Mill and Edenwood from the direction of Falkland. As the latter did not expect any resistance and were only 3000 strong, terms of truce were arranged and signed at Garliebank, just beyond the parish boundaries. "The Retreat," it may be noted, is now occupied by that important and useful institution, the Fife and Kinross Mental Hospital.

The village also boasts of a slight connection with Napoleon. On 15th July, 1815, Captain (afterwards Rear-Admiral) Sir Frederick L. Maitland of Lindores, uncle of David Maitland-Makgill Crichton, Esq., of Nether Rankeilour, received on board his ship, the *Bellerophon*, the unconditional surrender of Napoleon. Thomas Paterson, who lived in the village for many years, and was well known in the district, was present at that historic event. He passed away about 1880.

Springfield *quoad sacra* parish comprises parts of Ceres, Cults, and Cupar parishes. It is interesting to note that originally the Cupar part was the property of the burgh of Cupar and was known as "The Commonty," and to-day some think it was a mistake for the burgh to sell out.

The religious history of the village, so far as known, does not go back more than one hundred years. About 1825 the said David Maitland-Makgill Crichton, who became well known for his support of the movement which led to the formation of the Free Church of Scotland, took a great interest in Springfield. In a memoir of his life we read, "By the joint concern of his wife and himself a school-house was erected in Springfield for the benefit of the village. The poor were daily supplied with soup. Sabbath Schools were commenced. He established family worship, morning and evening, and visited the cottages of the poor as an Elder."

As an instance of his kindly interest the following is quoted from the same source: "In a forenoon, betwixt nine and ten o'clock, he was passing through the village of Springfield, when he looked in to inquire for old David Yule—a lone old man, confined very much to his bed, and dependent upon his neighbours for little acts of service. 'Weel, David, how's a' to-day?' said the laird, speaking with a Scotch accent. 'Muckle about it,' said David, 'but kenel ye my fire, like a guid lad.' 'Ou, ay; but whare will I get sticks?' 'Ye'll get the sticks in the corner, and the tinder-box at the cheek o' the fire.' The laird succeeded in striking up a fire. 'And noo,' said David, 'maybe ye'll mak me a drap brose?' 'I'll do that, David.' 'Ye'll find the meal in the barrel and the milk in the cupboard.' The laird proceeded to mix the materials *secundem*

artem, and handing them to David, slipped away, rejoicing in his *incognito*. Shortly afterwards the neighbours came in and asked David if he knew who had been his visitant that morning. 'No,' replied David. 'It's nae other than the laird,' said they. David lifted both his hands in amazement, and exclaimed, 'Do ye really tell me it was Mr Maiteltane? And me asking him to put on my fire and to mak my brose, and ca'ing him 'min' and 'lad' at every word. Ne'er mention't to me again.' "

How long these Sabbath Schools were carried on is unknown, but about 1855 Cupar Parish Church began a Sabbath School in the Mission Church which was known here as the "Barn"—a small building in the middle of the east side of Main Street.

Mr George Hogarth, Superintendent of Cupar Sabbath School—and whose son was minister at Moonzie—reports "the number of children in attendance has shortly been increased from about 90 to 130 or about one-fourth of the entire population and drawn from all different denominations—there being no other regular place of worship in the village."

The distance from Cupar and the growing population no doubt suggested the need for a new charge. Accordingly, the Rev. Dr James Cochrane, Cupar, with characteristic energy organised in Cupar for this purpose a huge bazaar from which the element of romance was not absent, for a local farmer who

visited the bazaar found his future partner in one of the fair stallholders—a case of love at first sight.

The above-mentioned Mr Hogarth also notes: “In process of years, by means of liberal benefactions from the friends of the church, and especially from the late Miss Duncan of Edengrove and the heirs of Mr Walker of Cassendilly, including the late Dr Walker, minister of Kinnell, who contributed £500 and £250 respectively for the purpose, aided by grants from the Home Mission and the Endowment Scheme, a handsome Church and Manse were erected and endowed at Springfield, which was then disjointed from the Parish of Cupar and became an independent *Quoad Sacra* Parish.” Mr Hogarth, it is interesting to note, became one of the first trustees. The church was built in 1861, while on 24th October, 1865, it was erected into a *quoad sacra* parish, with the late Rev. James Nimmo, who passed away in 1905, as first minister. He was succeeded by the Rev. William Thomson, who was translated to Kelty in 1919. Pews in the gallery were assigned to Miss Duncan and William Moon, Esq., in recognition of their handsome donations.

The clock was added about 1878. To procure the necessary funds, Mr Walker, Writer, Cupar, gave a lecture during which “Baxter’s Bauchles” were passed round. Mr Baxter was a teacher in the village. Thinking he had been overcharged by his

boot repairer, he resolved to look after his own footwear. Patch after patch was added to his boots, which soon assumed the appearance of boats. Old residents still recall that lecture with much amusement. It is reported that a pair still exists in Cupar.

About 1870 Walter Wingate Gray, Esq., of Nether Rankeilour, now of Nunraw, Haddington, began at Rankeilour stables a meeting for young people which soon became known as the Children's Church. In a short time he fitted up a dwelling-house on the east side of Main Street near the top, as an Institute and Reading Room, and there the Children's Church met. Again in a few years the place of meeting was changed—this time to the Christian Institute. With the aid of his gardener, Mr Gray carried on this meeting for about twenty years, when Mr F. G. Peddie, now Inspector of Poor for Cupar, held the reins for fifteen years. A few keen churchmen continued the good work for some time, but latterly it fell through.

The Christian Institute, which was so named after the Christian Institute in Bothwell Street, Glasgow, by Mr Gray, who gifted it to the village, was at one time a straw barn and then a joiner's store. It was given "for the moral, spiritual and intellectual welfare of the village," and Mr Gray kept the power of veto in his own hands until 1904. The Hall was recently repaired and brought up to date through the generosity of Major Spencer Nairn of Leslie House.

The appetite for the three R's was catered for by a Free Church school on the site of the present school, by a private school carried on by Miss Barclay, in Makgill Row, and by the Subscription School, now known as the Old School, which was built by those who did not care to send their children to the Free Church school. This was all changed in 1873, when the School Board came into being.

Handloom weaving was the chief occupation, while a number were employed at the freestone quarries, and also at the brick and tile works at Cupar Muir.

Hospital Mill, which lies south of the railway—the site of a leper hospital—was formerly a wet spinning mill for flax; afterwards it served for bobbin and shuttlemaking; and latterly as a millwright's shop. It is now utilised as a sawmill for Crawford Priory.

The chief industry of the village is jute spinning. Russell Mill employs about 200 persons. Previous to 1856 it was owned by the late William Moon, Edenfield, but carried on by tenants. Since that year, when Messrs Smith, Laing, & Co. took possession it has been the standby of the village.

Owing to the lack of industry, many of Springfield's youth have been compelled to seek their fortune further afield. A few, for instance, of the pioneer type, founded the township of Waverley in South Dakota, but they still evince a warm interest in the village and its events.

In January, 1922, there was unveiled in the centre of the village a Celtic Cross in memory of thirty-four of Springfield's sons who made the supreme sacrifice in the Great War for King and Country.





STRATHMIGLO PARISH CHURCH.

Strathmiglo.

By Rev. R. F. V. Scott.

As the light of a candle suffers by comparison when placed between two electric globes, so the historical radiance of Strathmiglo may appear somewhat dim, lying as it does with the parish of the Royal Palace on the one hand, and the parish of the Royal Piggeries on the other ! And yet it cannot be said that the parish of Strathmiglo is ever passed unnoticed. Indeed, perhaps the eyes of travellers in Fife have been turned to it more than to any other, since it contains within its bounds the West Lomond Hill, the highest peak in "the Kingdom."

Lying snugly in the "Howe of Fife," Strathmiglo is the most westerly parish in the Presbytery of Cupar. The village, where the Church is situated, stands at the eastern extremity, and the parish stretches westwards for nearly six miles to the junction of three counties, Fife, Perth, and Kinross. Through the middle of the parish runs the river Eden, named long ago the Miglo at this part of its course, from which the parish takes its name.

Although not closely connected with many outstanding historical names or events, Strathmiglo has been the home of some well-known personages, and the scene of some quite important happenings. The student of secular

history finds peculiar interest in two spots within the parish. Near the mansion-house of Wellfield is the Mearls Ford (Marvellous Ford), where it is confidently claimed the great battle of Mons Grampius was fought, when our countrymen suffered a heavy defeat at the hands of the Romans. Although the native forces were equal to their opponents in bravery and courage, the superior strategy of the Romans made itself felt, and an old saying tells us, the Eden ran red with blood for a day and a night. Doubtless many parishes claim the honour of containing this memorable battlefield, but the nearness to Galgacus' royal seat at Abernethy, and the general features of the locality, make this spot a very probable one for the event. The other spot of historical interest is the site of the old castle of Strathmiglo, a short distance south-east from the village. The castle was built by the Scotts of Balwearie, and so rapid was its construction that James V. named it "Cairneyflappet." The most famous of these Scotts was Sir Michael the Wizard, the rifling of whose grave makes such a picturesque scene in the *Lay of the Last Minstrel*. It was he who in a single night, with the aid of Satanic powers, bridled Tweed with his curb of stone, split Eildon Hill in three, and stripped the Ochils bare of their heather. For sixteen generations these Scotts of Balwearie were the lords superior of Strathmiglo, but somewhere about 1600 their lands were sold to Sir Michael Balfour of

Burleigh, afterwards Lord Balfour. The castle of Strathmiglo was not kept up, and fell into ruins, but it can never be wholly forgotten. For in 1734, the stones of it were used to build the present Town Hall with its beautiful spire, which still bears upon its wall the arms of the Balfours of Burleigh.

When we turn to ecclesiastical history, there is much to interest us within the bounds of the parish. At Gateside, a village about two miles west of Strathmiglo, are still to be found the chapel den and the chapel well. Here the monks of Balmerino had a chapel dedicated to St Mary, and founded by Marjorie, daughter of William the Lion. Near the same spot lingers a religious memory of later times, bringing us into touch with the old Covenanters. At Glenvale, a quiet valley in the side of the West Lomond, a striking scene occurred at a conventicle, which is described in *Tales of a Grandfather*. A little band had gathered for worship, the preacher probably standing on a natural rostrum of rock, now known as John Knox's Pulpit. They met, as did many in these days, at the risk of their lives, for the Dragoons were in the district. But that day their fearful hearts were gladdened, for looking up with raptured gaze to heaven, they saw an angel standing ready with drawn sword, as if to protect them from their powerful enemies. When their meeting closed in safety we may be sure that many a thankful prayer was raised to God.

One other spot must be mentioned, the site of the present Church of Strathmiglo. In pre-Reformation days Strathmiglo was a collegiate church, dedicated to St Martin, and served from the Cathedral of Dunkeld. After the Reformation a Protestant church was built on the same site. A stone of it, probably from the gateway, is built into the present vestry wall, and bears the date 1647 and the quaint inscription "JESUS CHRIST IS THE DORE AND HE THAT ENTERS IN BE HIM SHAL BE SAVED."

Of the eighteen ministers who have served the cure since the Reformation perhaps the most noteworthy is George Lyon (1754-1793). Scott's *Fasti* says of him, "In him were blended unaffected simplicity of manners, and undeviating integrity. He was one whose Master's work was constantly on his heart. He often preached when the state of his health required repose, and was ever ready to succour the feeble and disconsolate." We have further testimony to his worth in the following poem, written, it is believed, by James Pringle, a millwright in Newburgh?

"In death's dark chambers, Lyon slumbering lies,
The man of God of evangelic mind ;
Awake, awake, my pensive muse arise,
And sing the saint who has this earth resigned.

"Taught and commissioned by the Great I AM,
With sweet delight he spread the joyful sound ;
Displayed the sufferings of the Bleeding Lamb,
While listening crowds enraptured stood around.

“ Oft have I heard him, ardent press and call
The chief of sinners, slaves of sin and hell ;—
Come as ye are, before the Saviour fall ;
He reigns to pardon ; will you still rebel ? ”

The present church, built in 1787, is a comfortable and suitable building. Its interior beauty is greatly enhanced by several fine stained-glass windows. It overlooks a beautifully kept God's acre, in which stands a simple and touching memorial to the sons of the parish who gave their lives in the Great War. It is a wooden cross on a stone base, with the names of the fallen on bronze tablets, the whole being the voluntary work of craftsmen in the village.



III.

Communion Vessels.

By the Editor.

Communion Vessels.

By the Editor.

THE compiler of this volume of Historical Papers thought it might be of interest to the reader if he contributed a short paper on the Communion Vessels, around which cluster so many sacred associations and holy memories. Accordingly, he ventures to submit a short general paper on their chequered history and to give a few notes on the Communion Vessels belonging to the respective parishes within the Presbytery.

Dr Thomas Burns, who has made this subject, among others, peculiarly his own, has fittingly said : “ The sacramental utensils are amongst the most valuable heirlooms which we, as a Church, have inherited from the Christian liberality and devotion of our ancestors. We cannot speak of them without thinking of their holy use and spiritual associations. These hallowed vessels of the Christian faith unite all ages together, joining hands which death has parted. The sacred wine which they contain at Communion seasons is the scarlet thread which runs through the centuries and makes them one. There are few subjects, therefore, of more interest than the character and history of ecclesiastical vessels ; and no church relics demand more loving care and preservation than sacramental utensils.”

Throughout the history of the Church with its many vicissitudes, sacramental vessels have been subjected to transitional influences, so that what has been highly valued at one time has been disposed of, without either a pang of regret or a recognition of its being the property of the Church, and therefore to be carefully preserved and used only for the sacred use for which it was intended. Prior to the Reformation of 1560, great care was taken of Communion Vessels. In some of the ancient churches, in a niche in the wall, called an *aumbry*, the sacred vessels were kept. This was known as the Sacrament House, an example of which may still be seen in the College Church of St Salvator, St Andrews, in the ancient parish church of Deskford, and elsewhere.

At the Reformation, the Reformed Church had practically no Sacramental Vessels, many of these being carried off by Scottish priests and monks to other countries. Yet, many valuable vessels were left behind. These were sold or melted down to meet the exigencies of the time or substituted for others of a more convenient shape, or better formed for practical use. The spirit of the Reformation laid little emphasis upon, or attached little importance to, the vessels associated with the service of the Church.

For the first part of this short paper the Editor acknowledges his indebtedness to *The Benefice Lectures*, by the Rev. Thos. Burns, D.D., F.R.S.E., F.S.A. (Scot.).

Reformation, at all costs, even to the sacrifice of the aesthetic, was the ideal of the time. Hence the destruction of many of our holy and beautiful places which, in their original state, must have been monuments of the high standard of architecture prevalent in those far-off days.

But the Church began to set its own house in order. On the establishment of Presbyterianism in 1592, it made provision for the seemly dispensation of the Holy Communion in procuring vessels suitable for Baptism and the Lord's Supper. An Act of Parliament, dated 1617, enjoined all Parish Churches within the Kingdom to provide "Basones and Lavoiris for the ministratioun of the Sacrament of Baptisme, and of couppes, tablis and table clothes for the ministratioun of the holie communioun." These the parishioners, by which is meant the heritors, were to provide between June, 1617, and February, 1618, with the result that every parish felt under an obligation to equip itself with sacramental vessels, for the safe custody of which the parish minister was held responsible.

In spite of this Act, however, many sacramental vessels disappeared. The Church at this period—1617—was poor, and the vessels were of little value, consisting, for the most part, of inferior material. These were, however, gradually replaced by the introduction of *silver* vessels. Notwithstanding, the time discloses a lack of care and reverence for Sacramental Utensils, even though they were

of silver, many of them being, after 1638, collected and disposed of to provide the means of warfare between the adherents of the Covenant and their opponents.

An Act of 15th July, 1640, was passed, enjoining "all the silver worke and golde worke in Scotland to be given in to a Committee at Edinburgh," and the result was the wholesale disappearance of Communion Vessels.

After the Restoration of 1660, however, efforts were made by the Church to have restored to parishes Sacramental Vessels which were in the hands of parties other than the rightful custodiers. But a reaction set in, and during the Revolution of 1688 much valuable plate again disappeared due to the anxiety for its preservation on the part of the incumbents, who, forcibly ejected from their parishes, took the vessels with them. When they could not do this they entrusted them to those who would see to their safe custody. An extract from *Flisk Kirk Session Record* points to this obvious fact:—Flisk, July 19, 1697—"John Galloway reported that he went to St Andrews and received from widow Myles (minister's widow) a Bible and two silver cups, which he delivered to the Session, and they committed them to the Minister's Custody." In some cases the Sacramental Plate was never returned to its rightful owner.

But the troublous times through which the Church passed exercised a salutary in-

fluence over her, in the precaution she took to prevent the plundering of her plate during the Jacobite Rebellions of 1715 and 1745, Communion Vessels being frequently concealed in private houses or buried in the ground.

Fear of an invading army, however, was not the only reason for their disappearance. Depreciation in their value was caused by the replating of vessels of great antiquity. Parties gave up ancient and valuable cups in order to procure others of more modern or more ecclesiastical type, forgetful that the value of such vessels is enhanced by their history, type, and associations. The result was that cups worth hundreds of pounds were lost to the Church, and sold for little more than the value of their weight in silver. Silver, and even pewter vessels, retained in their original form, and bearing a hall-mark, are extremely valuable, and with passing years, increase in value. The old-fashioned pewter vessels frequently illustrate a special type of vessel which prevailed at particular periods of the Church's history.

It is a feature of our Church life to-day to hold in high esteem and reverence the Sacred Vessels, which, in their content, proclaim the mystery of the Redeemer's Passion and Death. This being so, it may interest the reader in his perusal of what is an intensely interesting subject to have some information with reference to the Communion Vessels which are the property of each parish within the Presbytery of Cupar.

The Parish of **ABDIE** has it on record that Thomas Miller, ordained in 1788, "purchased with the Poor's money in the year 1789," the beautiful Communion Cups now in use. **AUCHTERMUCHTY** has in gifts four beautiful silver trays for Communion. Between 1669 and 1679, George Hay of Naughton and his wife, Mary Ruthven, gifted, or bequeathed, money to purchase two silver cups for **BALMERINO** Church. Their grandson, who died in 1709, left a legacy for the repair of these cups and the purchase of an additional pair. Two new cups were purchased, making four in all, and these are still in use. The initials of the donors' names are engraven upon the cups, and on two of them one may read the words: FOR THE CHUR(C)H OF BALMERINO, the letter "C" being left out by the engraver. It was then no uncommon thing for one parish to lend cups at Communion Seasons to another for a certain sum.†

CERES is the fortunate possessor of two old pewter cups, on each of which is the following inscription:—* IN MEMORIAM * D * BATHIE * HOPE * FILIAE * DE * RANKILLOR * ET * AD * USUM * ECLESIE * CERESIENSIS * D * D * D * 1679.*

† This Balmerino did. "One pair to Logie for 12s, and both pairs to Kilmany for 24s or 30s Scots, till as late as 1786 *at least*." £1 stg. = £12 Scots; 1d stg. = 1s Scots. Campbell's *Balmerino and its Abbey*, p. 446.

These two cups, in excellent preservation, are still used at the celebration of the Lord's Supper. Other two cups, also in present use, each bear the following inscription:—
 "Purchased for the use of the Kirk of Ceres, May 23, 1764. Mr Trotter, Min'." And the Kirk-Session Records disclose in a Minute of Ceres, 23rd May, 1764, that at a meeting of Heritors over which the Earl of Craufurd presided "Mr Trotter also represented that there were only two Silver Communion Cups belonging to the parish, which obliged the Kirk-Session to borrow other two annually from some neighbouring parish, and pay for it out of the Poor's funds. He therefore proposed to the meeting that Fifteen pounds sterling should be taken out of the money in the Box to purchase two new Cups. This the Heritors likewise agreed to. These presents place and date forsaide are subscribed by Craufurd." Two large patens each bear the inscription: Ceres Church, 1791, and a third: Ceres Church, 1897. There are also two large pewter Flagons without a date, still in use. **COLLESSIE** has two Flagons, with date 1842, four Cups, dated 1842 and 1879, and four Plates, also dated 1879. The Kirk-Session of **CREICH** was not the fortunate possessor of Cups till 1747, having previously borrowed these from neighbouring parishes, as the following accounts show:—

1706. For the use of two
 Communion Cups at ye
 Sacrament

£1 0 0

June 15, 1724. To the Session of fflisk for the Cups ...	£1 0 0
November, 1734. To the Session of Monimeall for the use of the Cups at the Sacrament	£0 12 0

In all probability the sum charged was paid to the beadle of the neighbouring parish for bringing and returning the cups.

Two Silver Cups, with inscription, were, however "Gifted by Mr George Davidstone, late Schoolmaster of Creich, and Jean Simson, his spouse": and bear the Edinburgh hall-marks of the years 1747-8. The Kirk-Session posses a pewter Flagon, undated, with "CREICH" marked on the lid, one silver Flagon and Paten, gifted to the Church of Creich by the daughters of Margaret Todd Bell in loving memory of their mother, who was born at Cupar, 9th July, 1813, and died on 7th January, 1896. On the Paten are the words: "Take, eat, this is my Body." On the back of it: "Christ's was the word that spake it. He took the bread and brake it. And what the word doth make it. That I believe and take it."

CULTS has two Pewter Cups with the inscription: "This cup belongs to the Kirk-Session of Cults, Mr Andrew Melville, Minr. A.N. MDCCL"; two Pewter Salvers, also two Silver Flagons, four Cups and two Salvers, with inscription: "the Gift of James Carr Boyle, 5th Earl of Glasgow, to the Kirk and Parish of Cults, 1855." There is also

a Baptismal Font which was doubtless used at the baptism of Sir David Wilkie, the well-known artist, whose father was Minister of Cults.

Four of the Communion Cups still in use in the Church of **CUPAR** are of great age. Two are elegantly chased, and supposed to be over three hundred years old, bearing the letters—

M
W I
S

which are thought to be the initials of Mr W. I. Scott, who “raised the spire of the Church from the battlements at his own expense, and bequeathed a sum of money for the benefit of the poor and for the education of poor children.” Another Cup, with a Latin inscription, was bequeathed by James Littlejohn, who called himself Sheriff Depute of Fife, and was Town Clerk of Cupar from 1654 to 1658. The fourth Cup bears upon it the dedicatory words: “John Mortiner, Burges of Cowpar, did dedicat this Coup.”

DAIRSIE has two Silver Cups which were re-cast in 1765, also a Flagon and Platter, both of pewter, dated 1774. These, however, have been superseded by a set of 200 Silver Individual Cups with silver pourer, and four Silver Platters presented by Murison Allan, Esq., and Miss Smith, Edengrove, in memory of their aunt, the late Mrs Robertson.

The Communion Plate of **DUNBOG** is all of solid silver. Two Cups bear the inscription : Ex Dono,

The Rev. J. Bruce,
Be True,

1794.

A Flagon was presented on 17th July, 1910, from the Woman's Guild, and two Salvers for the Bread, with the inscription : " To the Glory of God and for use in the Parish Church of Dunbog in loving memory of Andrew Tocher and Mary Middleton, gifted by their son and daughter, the Rev. William Middleton Tocher, B.D., and Mary Tocher, 1925."

FALKLAND is fortunate in the number of Cups presented at different times, the Kirk-Session possessing eight in all, one Silver Platter (1687), two old Pewter Platters (undated), and one Silver Flagon. The inscriptions are as follows :—

Silver Cup—Gifted by John Paterson of Channelhall to Dr John Hay, Minister at Falkland. (The date letter is 1691-2.)

Silver Cup—Gifted by Isobel Hay, Lady Newton, to Dr John Hay, Minister at Falkland. (Date letter 1691-2.)

Four Silver Cups — Presented by Mrs Margaret Stuart Tyndale Bruce of Falkland to the Parish Church of Falkland, 15th Decr. 1861. Rev. Robt. C. H. Macduff, Minister.

Two Silver Cups—Presented by Alexr. Bonthron, Esq. of Newton House, 28th Decr., 1900.

Silver Platter—John Hamilton, Maltster, Burges of Falkland, gifted this Platter to the Church there, 1687.

Mrs Stuart Tyndale Bruce also presented along with the four Silver Cups a Silver Flagon.

The Parish of **FLISK** has two Silver Cups with the inscription: "Dedicated to the Kirk of Flisk by $\frac{CL}{HI}$." The arms of the donor

are engraved on the bowl. Dr Burns, in his *Old Scottish Communion Plate*, says:—"In 1689, when the incumbent was deprived by the Privy Council, he carried off these cups and other valuables belonging to the Church. They were restored eight years afterwards. The arms on the bowl being those of the Leslie, Earls of Rothes, the donors were evidently members of this family. The Earls of Rothes were Lords of Balinbreich in this parish, which fact strengthens the supposition." Two large Pewter Salvers, undated and unmarked, are the property of the Kirk Session.

The Communion Plate of **FREUCHIE** was gifted by the late Major J. L. Lumsden's father, and was used until the introduction of the Individual Cups in November, 1924.

KETTLE has six Communion Cups, two gifted by David Rymer Fener in Dames to the Kirk of Kettle, 1736; two gifted by Thomas Arnott of Chapel to the Kirk of Kettle, *anno* 1855; and two gifted by the Rev. William Reid to the Kirk of Kettle,

anno 1877. Two Tankards were also gifted by the congregation to the Kirk of Kettle, *anno* 1869.

The **KILMANY** Communion Vessels consist of two Pewter Plates with two "Plates for the Communion Table at Kilmeny, A^m. H., Minr., 1787," a Pewter Flagon, with no inscription, and four Silver Cups, with inscription—

"Kelmany Church, 1823."

On the constitution of **LADYBANK** into a parish, Mr Henderson gifted Communion Cups and Mr Webster cloths for the Tables.

LOGIE possesses a Flagon and two Cups, each bearing the inscription Logie-Murdoch and the date, 1874, while the inscription on the Cups of **MONIMAIL** runs thus:—
"Thes Cups wer given by David Mackgill of Rankiller to the Church of Monimell for the Administration of the Lord's Sacrament.

"The Year of God, 1684."

On other two Cups is written:—"These Cups were given by Sr Archbald Hope of Rankiler, one of the Senators of the Colledge of Justice."

"To the Church of Monimell for the Administration of the holy Sacrament, the Year of God, 1706."

There are also two Pewter Flagons on which is inscribed:—"Given be Sir Archbald Hope of Rankiler to the Kirk of Monemeal, 1709," and two Bread Salvers of Polished Brass with the representation of two men bearing a bunch of grapes from Eshcol.

MOONZIE owns two Solid Silver Communion Cups for which the Session paid £13 10s on August 2nd, 1808, one Pewter Flagon, inscribed on bottom, "Session of Moonzie," and one Pewter Plated marked "Hard Metal," with sign thus : *

NEWBURGH has six Communion Cups. Two have the following inscription in block capitals : "Gifted for the use of the Parish of Newburgh by Elizabeth Williamson, Portioner there and Relick of Mr George Grant, Anno 1742." Also two with inscription : "Given by David Williamson, Late Baillie in Newburgh, two silver Cups for the use of the Parish of Newburgh, Anno 1777." Owing to the increase in membership, two additional Cups were gifted to the Parish Church of Newburgh by Euphemia and Charlotte Anderson, Barns o' Woodside, 1899. These are not silver, but very good Sheffield plate.

SPRINGFIELD has one Plate and Flagon of Electric Plated Nickel Silver each with the inscription : "Springfield Church, 1866," and one Silver Plate with "Springfield Church, 1905" engraved on it.

In the year 1669 a Mr Charles Demansell, one of the Elders of the Parish, gifted to the Kirk-Session of **STRATHMIGLO** four silver Communion Cups. The Session Records contain the following interesting entry : "1669, July 11th, Charles Cowan (Colquhoun), being commissioned by Charles Demansell, his god-father, did produce to the Sess :—

four silver cups in four blake casses, containing them, amounting to the value of foure hundred merks money Scots for the Cups, and twell punds for the casses, which his godfather and his umqle spouse, Margaret Melville, had now dedicat to the Kirk of Strathmiglo for the service of the Lord's Table. Appointing yt these cups suld remain in the custody of the present minister, and his successors, and yt they suld not be lent out in borrowing to any neighbouring congregation, but upon trust to retire the samine entire again, with twa dollars for the loan of them, toties quoties, and yt the present minister of this place sall now and in all time coming be obliged ay^r by themselves or else by their executors to deliver the same safe and entire to their successors and sall receive discharges thereupon from the present incumbent."

Mr Demansell, who died shortly after, appears to have been a French Protestant refugee; who had crossed over to Scotland and having married a daughter of the House of Hallhill, had taken up residence in the parish. An elder in the parish from 1648, he was the last person who resided in the Castle of Strathmiglo, then the property of Lord Burley. It is a matter of regret that, notwithstanding the care with which he guarded his bequest, the cups which are said to have been very beautiful, are not now in existence. During the incumbency of Dr Martin, they were, for some unknown reason, unfortunately sent to the silver-

smiths, melted down, and new ones made from them.

From the foregoing summary of the Communion Vessels in possession of the parishes throughout the Presbytery of Cupar, we find much to interest, inspire, and lead to solemn reflection. These sacred vessels have been handled by the pious hands of centuries. They are associated with tender memories and sacred ties, which, with the passing years, only serve to deepen and strengthen faith. Let us treasure them, and upon them set inestimable value, not from reasons of sentiment merely, but far more from their value in personal religious experience, and from the sacred use to which they have been Divinely set apart, inasmuch as, to the devout and believing Christian communicant, they contain the Body and Blood of the Saviour of the world, upon Whom he feeds his soul to his spiritual nourishment and growth in grace.

“ ‘ My broken body thus I give
For you, for all ; take, eat, and live ;
And oft the sacred rite renew
That brings My wondrous love to view.’ ”

‘ With love to man this cup is fraught,
Let all partake the sacred draught ;
Through latest ages let it pour
In memory of My dying hour.’ ”

IV.

Appendix.

List of Ministers in the Presbytery of Cupar
since the Reformation, 1560.

List of Ministers in the Presbytery of Cupar
since the Reformation, 1560.

ABDIE.

- 1561 WILLIAM SYMSON.
1586 ALEXANDER SCROGGIE, trans. to Flisk in 1594.
1594 JOHN COLDCLEUCH.
1622 Sir ANDREW MURRAY of Balvaird, M.A., Knighted
at the Coronation of Charles I., 18th June,
1633.
1634 Sir ALEXANDER BALFOUR of Dennmiln, M.A. "A
man not more respected for the dignity of
his appearance than the wisdom and piety
of his life."
1674 WILLIAM BALFOUR, M.A.
1685 WILLIAM ARNOTT, M.A. Deprived by Privy
Council for not reading Proclamation of
Estates, 1689.
1691 JOHN CARSAN, M.A.
1721 JOSIAS WALKER, M.A.
1747 JAMES GILLESPIE.
1752 ROBERT WINGATE.
1788 THOMAS MILLAR.
1793 WILLIAM AITKEN.
1796 ROBERT THOMAS.
1812 LAWRENCE MILLAR.
1839 JOHN DUNCAN, D.D., died *Father of the Church*,
2nd March, 1902.
1897 ALEXANDER ALLISON.

AUCHTERMUCHTY.

- 1563 GEORGE LESLIE.
1567 ALEXANDER FAIRNY.
1576 GEORGE LESLIE.
1579 JAMES LESLIE.
1593 HENRY LEITCH.

AUCHTERMUCHTY—*Continued*

- 1615 JAMES BENNET. Accused at the Synod, 3rd April, 1627, of being "ane frequent hunter with dogs, ane player at cards, and a runner of horse upon courses," for which "he was gravelie rebuikit, and expressly inhibite to frequent any of the former games in tyme coming."
- 1641 JAMES MARTIN, M.A. Translated from Cults in 1641; suspended in 1649 for neglecting to give Communion for two years, and for "somethings insert in the Session Book wrongouslie, and afterwards blotted out."
- 1670 JAMES DEMPSTER, M.A. Deprived by Privy Council for not reading Proclamation of Estates, 1689.
- 1691 ALEXANDER GLAS, M.A.
- 1701 THOMAS THOMSON, M.A.
- 1734 MATTHEW MONCRIEFF.
- 1734 PATRICK MAXTON.
- 1751 LAURENCE GILLESPIE.
- 1762 THOMAS MUTTER.
- 1766 CHARLES WILSON, D.D.
- 1778 JAMES LISTER.
- 1832 ROBERT JOHN JOHNSTONE, M.A.
- 1844 JOHN FERRIES.
- 1853 JAMES MACNAIR, M.A.
- 1870 DAVID NASMYTH HOGG.
- 1905 JOHN GILMOUR, M.A., B.D.

BALMERINO.

- 1562 ARCHIBALD KEITH.
- 1571 PATRICK AUCHENLECK.
- 1578 THOMAS DOUGLAS.
- 1621 WALTER GREIG.
- 1673 ANDREW BRUCE.
- 1676 JAMES GARDEN, M.A.
- 1678 GEORGE HAY.
- 1682 JOHN OCHTERLONIE, M.A.

BALMERINO—*Continued*

- 1690 ANDREW BOWIE, M.A. Translated to Ceres, 7th July, 1692.
 1696 JAMES HAY.
 1722 THOMAS KER, M.A.
 1742 THOMAS STARK, M.A.
 1773 JOHN STARK, M.A.
 1782 ANDREW THOMSON.
 1824 JOHN THOMSON.
 1857 JAMES CAMPBELL, D.D.
 1907 JOHN THOMAS ARNOTT, M.A., B.D.
 1920 PETER CARMICHAEL MILLER, M.A., B.D., O.B.E.

CERES.

- 1560 PATRICK COUSTON (or Coustance), afterwards ADAMSON, M.A.
 1567 WILLIAM LAING.
 1578 THOMAS BUCHANAN (nephew of George Buchanan, the historian), became Regent in St Salvator's College, St Andrews; elected Moderator of General Assembly, 6th August, 1588.
 1599 ROBERT BUCHANAN, M.A. (nephew of above Thomas Buchanan).
 1618 DAVID KINNEAR, M.A. Minister of Creich in 1608; translated and admitted 1618.
 1624 WALTER BUCHANAN, M.A. (eldest son of Robert Buchanan).
 1644 WILLIAM ROW, M.A. Suspended in April, 1664, and deposed in October, 1665, for refusing submission to Episcopacy. Was indulged by Privy Council, 1679, but this was withdrawn in 1680. However he returned in 1689.
 1667 ALEXANDER LESLIE, M.A.
 1679 WILLIAM ROW, M.A. (above mentioned).
 1685 JOHN MATHERS, M.A. Admitted to Cults in 1673; translated and admitted 1685. Deprived by Privy Council for not reading Proclamation of Estates, 1689.
 1689 WILLIAM ROW, M.A. (above mentioned).

CERES—*Continued*

- 1692 ANDREW BOWIE, M.A. Translated from Balmerino ; admitted 1692.
- 1700 THOMAS HALYBURTON. Appointed Professor of Divinity in New College, St Andrews, 5th April, 1710. Buried next to the grave of Samuel Rutherford in the Cathedral Burying Ground, St Andrews.
- 1711 WILLIAM GREENLIES. Ordained to Second Charge, Cupar, 1698 ; admitted 1711.
- 1740 THOMAS SCOTT, M.A.
- 1752 JOHN TROTTER, D.D.
- 1770 ROBERT ARNOT. Elected Presbytery Clerk, 1777 ; appointed Professor of Divinity, St Andrews, 1792.
- 1793 JOSEPH CRICHTON, died *Father of the Church*, 15th February, 1849.
- 1837 JOHN DUNCAN. Pupil of Edward Irving at Kirkcaldy Academy ; joined the Free Church in 1843.
- 1844 ROBERT COOK, M.A.
- 1852 JOHN CALDWELL COCHRANE BROWN.
- 1878 JOHN NASMYTH.
- 1894 JOHN HENRY DICKIE, M.A. Translated to Springburn.
- 1897 ANDREW BROWN, M.A. Translated to West Church, Aberdeen.
- 1901 ANDREW WATT, M.A., B.D. Translated to Balshagray, Glasgow.
- 1910 GEORGE WILLIAM WALKER, M.A., B.D.

COLLESSIE.

- 1561 JOHN WEBSTER.
- 1574 JOHN KILGOUR.
- 1576 THOMAS ROBERTSON.
- 1578 ALEXANDER JARDEN.
- 1579 HENRY BALFOUR.
- 1628 JOHN MONCRIEFF, M.A.
- 1641 JOHN LITTLEJOHN, M.A.

COLLESSIE—*Continued*

- 1683 JOHN OGILVIE, M.A. Deprived by Privy Council
for not reading Proclamation of Estates, 1689.
- 1696 WILLIAM PITCAIRN, M.A.
- 1723 THOMAS THOMSON.
- 1729 JOHN BALLINGAL, M.A. Translated to Second
Charge, Cupar, 1738
- 1739 GEORGE KAY, M.A.
- 1742 HUGH BLAIR, M.A.
- 1744 JOHN MATHIE (or MATTHEW).
- 1757 JAMES BALLINGAL.
- 1760 WILLIAM WALKER, M.A. Died 14th November,
1771, and "was buried in the kirk of Collessie
under the seat he built."
- 1772 ANDREW WALKER, M.A.
- 1821 DAVID OGILVIE.
- 1833 JOHN MACFARLANE. Joined the Free Church in
1843. D.D. (Princeton, U. S. A., 1853).
- 1843 ROBERT WILLIAMSON, D.D. Largely instru-
mental in the erection of Parish of Ladybank
to whose endowment he contributed £2000.
- 1888 JOHN HENDERSON, M.A., B.D.
- 1925 JOHN TAYLOR, M.A.

CREICH.

- 1560 JOHN SETON.
- 1567 ROBERT WILLIAMSON.
- 1567 ROBERT PATERSON. Minister of Flisk, also in
charge here.
- 1571 JAMES CARIE.
- 1583 ANDREW BENNET.
- 1585 THOMAS BAXTER.
- 1594 HENRY PHILIP.
- 1601 JOHN KINNAR, M.A.
- 1605 ALEXANDER STRACHAN.
- 1607 ADAM MITCHELL. Translated to Moonzie in 1608.
- 1608 DAVID KINNAR. Translated to Ceres in 1618.
- 1618 ANDREW BENNET, M.A.
- 1654 JOHN ALEXANDER, M.A.

CREICH—Continued

- 1685 JAMES SETON, M.A. Deprived by Privy Council
for not reading Proclamation of Estates.
- 1693 JOHN LAW.
- 1695 DAVID PITCAIRN.
- 1702 JAMES HENRY.
- 1719 JAMES BRUCE.
- 1747 FRANCIS ADAMS.
- 1755 MICHAEL GREENLAW, D.D.
- 1815 ALEXANDER LAWSON.
- 1875 JOHN RITCHIE, M.A. Presbytery Clerk, 1900-18.
- 1918 JAMES LAMONT FYFE SCOTT, M.A. Translated
to Rhynd, 11th May, 1922.
- 1922 THOMAS BARR VALLANCE, M.A. Translated to
Fergushill, 1925.
- 1925 ALAN CANT, B.D., B.Sc.

CULTS.

- 1563 JOHN BALFOUR.
- 1563 JOHN RUTHERFORD (or RUTHERFURD). He died
between 20th September and 18th December,
1577, "at this time the most celebrated
master of scholastic philosophy in Scotland."
- 1578 JAMES MARTIN, D.D. Principal of St Salvator's
College.
- 1595 PATRICK PEAT.
- 1608 ANDREW MORTON.
- 1635 EDWARD CRANSTOUN, M.A.
- 1636 JAMES MARTIN, M.A. Translated to Auchter-
muchty in 1641.
- 1641 WILLIAM GLASFURD, M.A.
- 1643 JOHN ALEXANDER, M.A. Translated to Creich,
1654.
- 1656 GEORGE DISHINGTON, M.A.
- The Parish vacant five years.
- 1673 JOHN MATHERS, M.A. Translated to Ceres, 1685.
- 1685 ALEXANDER SKENE, D.D. Principal of St
Salvator's College.

CULTS—*Continued*

- 1688 JOHN KEIR, M.A. Deprived by Privy Council for not reading Proclamation of the Estates, 1689.
- The parish vacant four years.
- 1693 ALEXANDER WILSON, M.A.
- 1699 THOMAS BURRELL, M.A.
- 1726 ANDREW MELVILLE, M.A.
- 1762 ANDREW HUTTON, M.A. Translated to Kilmany, 1773.
- 1774 DAVID WILKIE. His son, Sir David, R.A., celebrated artist, born 1785, died 1841.
- 1813 THOMAS GILLESPIE, LL.D. In 1828 appointed Assistant and Successor to Professor of Humanity in University of St Andrews.
- 1829 GEORGE CRAWFORD.
- 1832 JOHN COOK, M.A. Translated to Second Charge, Haddington, 1833.
- 1834 THOMAS JACKSON CRAWFORD, M.A., afterwards Professor of Theology in the Edinburgh University.
- 1839 JAMES ANDERSON.
- 1864 JAMES ROBERT CHRYSTAL, M.A., B.D.
- 1879 JAMES FORBES.
- 1900 WILLIAM HENRY PORTER.

CUPAR.

- 1562 ROBERT MONTGOMERY.
- 1567 ALEXANDER SPENS.
- 1569 ROBERT WILKIE.
- 1573 ADAM MITCHELL.
- 1574 WILLIAM LAING. Translated from Ceres in 1574 ; retranslated to Ceres about 1576.
- 1604 WILLIAM SCOTT, M.A.
- 1642 DAVID DALGLEISH, M.A.
- 1654 JOHN MAKGILL, M.A.
- 1663 ROBERT HONEYMAN, M.A.
- 1682 GEORGE LANDAL, M.A.

CUPAR—*Continued*

- 1686 ALEXANDER LUNDIE, M.A. Deprived by Privy Council, 1689, for not reading the Proclamation of the Estates. In 1692, imprisoned in Tolbooth for not praying for William and Mary, but was liberated in four days, being "far from the means of subsistence, and his wife lying dangerously ill at home with a family of twell children."
- 1690 THOMAS ARNOT, M.A.
- 1694 JAMES HADOW. Translated to Professorship of Divinity in St Mary's College, St Andrews, 1699.
- 1702 WILLIAM DICK, M.A.
- 1738 GEORGE BOES, M.A.
- 1775 Sir ROBERT PRESTON, Bart., M.A., died *Father of the Church*, 1st September, 1791.
- 1791 GEORGE CAMPBELL, D.D. One of his sons was John, Lord High Chancellor of Great Britain, created Baron Campbell, 1841; author of "Lives of the Lord Chancellors"; born 17th September, 1779, died 23rd June, 1861.
- 1825 LAURENCE ADAMSON, D.D. Elected Presbytery Clerk, 1872.
- 1837 ADAM CAIRNS, D.D. Joined the Free Church in 1843.
- 1843 JAMES COCHRANE, M.A., D.D. Private Secretary to Dr Thomas Chalmers.
- 1879 JOHN RICHARD SCOULAR.
- 1915 ROBERT FRIZELLE, B.A.
- 1924 ANSON ROBERTSON CRAIK WOOD, M.A., B.D., B.A. (Oxon.), O.B.E.

Second Charge.

- 1590 JOHN RUTHERFORD, M.A.
- 1599 ALEXANDER STRACHAN. Translated to Creich, 1605.
- 1614 DAVID DALGLEISH, M.A. Translated to First Charge in 1642.

CUPAR (SECOND CHARGE)—*Continued*

- 1658 THOMAS ARNOT, M.A. Afterwards minister of First Charge.
1665 WILLIAM WILSON, M.A. Deprived by Privy Council, 1689, for not reading the Proclamation of Estates.
1692 JAMES HADOW. Translated to First Charge, 1694.
1698 WILLIAM GREENLEES. Translated to Ceres, 1711.
1712 JAMES GREIG, M.A.
1728 GEORGE BOES, M.A. Translated to First Charge, 1738.
1738 JOHN BALLINGAL, M.A.
1758 Sir ROBERT PRESTON, Bart., M.A. Translated to First Charge, 1775.
1773 GEORGE CAMPBELL. Translated to First Charge, 1791.
1794 LAURENCE ADAMSON. Translated to First Charge, 1825.
1825 JOHN BIRRELL, M.A. Elected Presbytery Clerk, 16th December, 1834.
1842 JAMES COCHRANE, M.A. Translated to First Charge, 1843.
1844 JAMES WORDIE, D.D.
1862 WILLIAM LECKIE MACFARLANE.
1880 THOMAS PEARSON, M.A., B.D.
1888 DUNCAN DAVID FARQUHARSON MACDONALD, M.A.
1892 ROBERT FRIZELLE, B.A. Translated to First Charge, 1915.
1916 ROBERT ALEXANDER, M.A., B.D.

St Mary's.

- 1839 WILLIAM ELDER.

DAIRSIE.

- 1565 PETER RAMSAY.
1585 JAMES YULE.
1611 JOHN RUTHERFURD.
1630 DAVID BARCLAY, D.D.
1639 PATRICK SCOUGALL, M.A.

DAIRSIE—*Continued*

- 1646 DAVID RAIT, M.A.
 1665 GEORGE PATERSON, M.A. Deprived by Privy Council for not reading Proclamation of Estates, 1689.
 1696 ANDREW GEDDIE, M.A.
 1704 WILLIAM KNOX.
 1747 THOMAS CONDIE.
 1768 GEORGE HENDERSON.
 1792 ROBERT M'CULLOCH, D.D. "For twelve years previous to his decease he had his coffin prepared that he might not be forgetful of his latter end."
 1825 ALEXANDER MACARTHUR.
 1841 ANGUS MACKINTOSH MACGILLIVRAY. Joined the Free Church in 1843.
 1844 JOHN STEWART.
 1850 GEORGE SCOTT. After licence became classical master in Academy at Cupar in 1833. Editor of *Fifeshire Journal*; ordained to St Thomas's, Leith, 1844, and translated to Dairsie, 1850. He was a considerable linguist and a keen student of natural history and geology.
 1861 ROBERT WRIGHT.
 1900 DAVID GRAHAM WEBSTER, M.A., B.D.

DUNBOG.

- 1574 WILLIAM THOMSON.
 1567 ROBERT PATERSON. Minister of Flisk; had also charge here.
 1588 PETER WATSON.
 1594 THOMAS BAXTER, M.A.
 1641 WILLIAM LIVINGSTONE, M.A. Translated to Falkland, 1645.
 1646 JOHN MARGILL, M.A. Translated to Cupar, 1654.
 1657 WILLIAM TULLIDEFF, M.A.
 1664 ALEXANDER MARTIN, M.A.

DUNBOG—*Continued*

- 1666 ALEXANDER AUCHENLECK, M.A. Deprived by Privy Council, 1689, for not reading the Proclamation of Estates.
1698 GEORGE ANDERSON (*primus*), M.A.
1716 GEORGE ANDERSON (*secundus*), M.A. Son of preceding.
1748 JAMES BRUCE.
1794 JAMES KEYDEN.
1833 ADAM CAIRNS. Translated to First Charge, Cupar, 1837.
1838 JOHN MURRAY. Joined the Free Church in 1843.
1843 JOHN GILCHRIST.
1863 JAMES PITT EDGAR.
1896 WILLIAM MIDDLETON TOCHER, M.A., B.D.

FALKLAND.

- 1565 ALEXANDER MURE. Removed to Strathmiglo before 1574.
1567 WILLIAM BRAIDFUTE. Presented to Strathmiglo 1572.
1584 WILLIAM BRAND.
1589 JAMES PITCAIRN.
1624 WILLIAM SCHETHOIS, M.A.
1635 WILLIAM BARCLAY, M.A. Deposed January, 1645, for malignancy in supporting Montrose. Resided in St Andrews. Readmitted 1663.
1645 WILLIAM LIVINGSTONE, M.A.
1663 WILLIAM BARCLAY, M.A. (above mentioned).
1673 JOHN HAY, D.D. Deprived by Privy Council, 1689, for not reading the Proclamation of Estates.
1690 HENRY HAMILTON, M.A.
1691 JOHN FORREST, M.A.
1692 WILLIAM SELKRIGG (Selcraig, Selkirk), M.A.
1702 ALEXANDER ANDERSON, M.A.
1726 ALEXANDER STODDART, M.A.
1747 GEORGE SIMSON.
1770 THOMAS SPANKIE.
1784 ANDREW BROWN, D.D.

FALKLAND—*Continued*

- 1802 GEORGE BUIST.
 1814 WILLIAM THOMSON.
 1840 GEORGE SMEATON. At University of Edinburgh committed to memory every word in a great folio Greek lexicon, and was a favourite student of Dr Chalmers. Joined the Free Church in 1843.
 1843 ANDREW WILSON.
 1853 ROBERT CHARLES HENRY MACDUFF.
 1867 JOHN BARRACK, M.A.
 1898 ALEXANDER LYON JOHNSTON.
 1912 JAMES KEDDIE RUSSELL, M.A., B.D.

FLISK.

- 1564 ROBERT PATERSON.
 1576 JOHN DURHAM.
 1585 PETER WATSON.
 1587 PATRICK THOMSON
 1590 JOHN WEMYSS.
 1594 ALEXANDER SCROGGIE.
 1609 JOHN MAKGILL.
 1660 WILLIAM MYLES, M.A. Deprived by Privy Council, 1689, for not reading the Proclamation of Estates.
 1697 WILLIAM THOMSON
 1753 WILLIAM GOURLAY (*primus*), M.A.
 1781 WILLIAM GOURLAY (*secundus*). Son of preceding.
 1811 JOHN FLEMING, D.D.
 1833 GEORGE MARSHALL.
 1843 JAMES WILLIAM TAYLOR. Joined the Free Church in 1843.
 1843 ROBERT FINDLAY FISHER.
 1886 GEORGE JOHNSTON, M.A.
 1908 CHARLES ROBB M'MURRAY.

FREUCHIE.

- 1877 CHARLES FRASER, M.A.
 1915 ROBERT WILSON FORBES, M.A.
 1919 DONALD MACASKILL BEGBIE.
 1922 WILLIAM GEMMELL MITCHELL, M.A.

KETTLE.

- 1565 DAVID CUKE.
1574 JOHN BALFOUR.
1588 JOHN PITCAIRN.
1589 WILLIAM CRANSTOUN.
1626 ROBERT CRANSTOUN, M.A. Son of preceding.
1633 JOHN RAMSAY.
1667 JOHN BARCLAY, M.A. Deprived by Privy Council, 29th August, 1689, for neither reading the Proclamation of the Estates nor praying for William and Mary, but for King James.
1691 JAMES PITCAIRN.
1717 JAMES MONRO.
1731 HUGH GLAS, M.A.
1778 PETER BARCLAY, M.A., D.D., died *Father of the Church*, 1841.
1842 WILLIAM REID.
1878 ÆNEAS GUNN GORDON, M.A.

KILMANY.

- 1564 WILLIAM RAMSAY.
1574 ROBERT HYNDSHAW.
1601 JOHN SHARP, M.A. Appointed Professor of Divinity in University of Edinburgh, 17th November, 1630.
1611 JAMES THOMSON, M.A. Companion and friend of Alex. Henderson, minister of Leuchars, who presented him with a copy of "Directory for Public Worship" at its publication in 1645.
1640 GEORGE THOMSON.
1663 THOMAS KININMONTH, M.A.
1667 ROBERT GLASFURD, M.A.
1692 JAMES M'DOUGALL. Died before 7th April, 1697, leaving a widow, who petitioned the Presbytery for charity to defray her journey to her native country of England.
1697 ALEXANDER PITCAIRN, M.A. Bequeathed £400 for behoof of the poor.

KILMANY—*Continued*

- 1703 WILLIAM BROWN, M.A.
 1722 WILLIAM SMIBERT, M.A. Elected Synod Clerk,
 5th April, 1726; acquired estate of
 Lochmalony.
 1760 JOSEPH M'CORMICK, M.A.
 1761 WILLIAM GIB.
 1764 JOHN ADAMSON, M.A.
 1773 ANDREW HUTTON, M.A. A zealous antiquary.
 1793 JOHN COOK, M.A.
 1803 THOMAS CHALMERS. See article on Kilmany.
 1815 HENRY DAVID COOK, M.A.
 1858 DAVID BREWSTER, D.D. Clerk of Presbytery,
 1863-98.
 1898 ROBERT THOMAS MARSHALL, M.A., B.D.

LADYBANK.

- 1882 ROBERT HAGGART KERR, M.A.
 1925 JOHN DOUGLAS GLENNIE, M.A., B.D.

LOGIE.

- 1562 ARCHIBALD KEITH.
 1595 JOHN LOUTFUTT, M.A.
 1613 JOHN DURIE, M.A.
 1652 HENRY PITCAIRN, M.A. Deprived by Privy
 Council, 29th August, 1689, for not reading
 Proclamation of the Estates.
 1685 DAVID BALFOUR, M.A. Suspended from Minis-
 terial functions within the parish by Privy
 Council, 29th August, 1689, for not reading
 Proclamation of Estate.
 1691 GEORGE ANDERSON, M.A. Translated to Dunbog,
 12th July, 1698.
 1700 JOHN STARK.
 1751 SAMUEL WEST.
 1767 ROBERT BOGIE, M.A.
 1803 ANDREW MELVILLE. Joined the Free Church in
 1843.

LOGIE—Continued

- 1843 WILLIAM RANKEN WATSON.
1874 DAVID PITCAITHLY FENWICK. Clerk of Presbytery, 1898-1900.
1901 DUNCAN CAMERON, M.A., B.D. Translated to Barrhead.
1907 WILLIAM JAMES JAMIESON, M.A. Translated to Dreghorn.
1914 EVELYN GALL, M.A., B.D. Translated to St Luke's, Lochee.
1917 CHARLES ORFORD ALLAN, M.A., B.D. Translated to Kirknewton.
1922 ALEXANDER AITKEN MORTON, M.A., B.D.

MONIMAIL.

- 1562 DAVID SPENS.
1568 ALEXANDER JARDEN.
1585 ANDREW BENNET.
1626 WILLIAM BENNET, M.A. Son of preceding.
1641 DAVID ORME, M.A. Ordered by Synod, 29th September, 1657, to cease from farming land he had at Newburgh as it diverted him from his calling.
1679 WILLIAM ORME, M.A. Son of preceding.
1686 JAMES ROSS. Deprived in 1689 for not reading the Proclamation of the Estates.
1690 EDWARD JAMESON, M.A.
1705, ANDREW MELVILLE.
1737 FREDERICK CARMICHAEL, M.A.
1742 GERSHOM CARMICHAEL. Brother of preceding.
1752 DAVID HUNTER, M.A.
1766 ROGER MOODIE, M.A.
1776 SAMUEL MARTIN, D.D. He was chaplain to Lord High Commissioner, David, Earl of Leven and Melville.
1842 JAMES BRODIE, M.A. Joined the Free Church in 1843.

MONIMAIL—*Continued*

- 1843 WILLIAM LEITCH, B.A., M.A., D.D. Resigned in 1861 on his appointment as Principal and Primarius Professor of Divinity, Queen's College, Kingston, Canada. He was a distinguished astronomer, naturalist, and mathematician.
- 1862 JAMES MACGREGOR. Afterwards minister of St Cuthbert's, Edinburgh, and Chaplain to the late Queen Victoria.
- 1864 DAVID SKINNER MAXWELL.
- 1875 DAVID LAIRD ADAMS, M.A., B.D. Appointed in 1881 Professor of Hebrew and Oriental Languages, University of Edinburgh.
- 1882 JAMES BRUNTON, M.A., B.D.
- 1905 ALEXANDER JAMES MARSHALL, M.A.

MOONZIE.

- 1574 Sir WILLIAM GREG.
- 1578 GILBERT MERSCHELL.
- 1608 ADAM MITCHELL.
- 1623 JAMES WEDDERBURN, M.A.
- 1659 JAMES WEDDERBURN, M.A. Second son of preceding. Deprived by Act of Parliament and further Decree of Privy Council against him and others, 1671, for keeping conventicles.
- 1675 DAVID BAYNE, M.A.
- 1685 WILLIAM MONCRIEFF, M.A.
- 1689 JAMES ROSS, probably minister of Monimail and temporarily officiating. Deprived by Privy Council, 3rd September, 1689, for not reading Proclamation of Estates.
- 1690 SAMUEL NAIRNE, M.A.
- 1693 ANDREW YOUNG. Said to have been previously a captain of dragoons, and to have officiated at Cupar.
- 1700 WILLIAM MYLES, M.A.
- 1739 ARCHIBALD MYLES, M.A. Son of preceding.

MOONZIE—Continued

- 1755 DAVID BURN.
1770 ROBERT SWAN, M.A.
1777 ANDREW IRELAND.
1807 ALEXANDER KID, M.A., D.D.
1847 ALEXANDER FORBES.
1858 JOHN MURRAY.
1871 GERARD MIDDLETON, M.A.
1881 ANDREW PRINGLE HOGARTH.
1909 SAMUEL SOMERVILLE SANDERSON, M.A.

NEWBURGH.

- 1610 ALEXANDER MACDUFF, M.A.
1622 JAMES LESLIE, M.A.
1631 DAVID ORME, M.A. Translated to Monimail,
1641.
1642 DAVID RAIT, M.A. Translated to Dairsie before
1646.
1646 LAURENCE OLIPHANT, M.A. Two women were
hanged in Cupar in November, 1661, for
burning his manse.
1672 ROBERT BAYNE, M.A.
1685 WILLIAM GRANT, M.A. Deprived by Privy
Council, 4th September, 1689, for not reading
the Proclamation of the Estates.
1698 THOMAS FERNIE, M.A.
1700 JOSEPH PITCAIRN, M.A.
1702 JOHN GETHRUM.
1711 ROBERT LAING.
1751 ROBERT WRIGHT.
1762 JOHN MILLAR, M.A.
1775 WILLIAM DUNCAN, M.A.
1785 THOMAS STUART, D.D. He is said to have assisted
in the composing of the Paraphrases.
1820 DAVID WILLIAMSON.
1833 JOHN ANDERSON, D.D. An eminent archaeologist
and geologist.
1864 ROBERT EDGAR, M.A., D.D.
1895 HUGH YOUNG ARNOTT, M.A., B.D. Appointed
Clerk of Presbytery in 1918.

SPRINGFIELD (Q. S.).

- 1865 JAMES NIMMO.
1905 WILLIAM THOMSON.
1919 DAVID LAIRD, M.A.

STRATHMIGLO.

- 1562 GEORGE LESLIE.
1567 WILLIAM BRAIDFUTE.
1574 ALEXANDER MURE.
1585 JAMES PITCAIRN.
1588 JAMES BALCANQUALL.
1610 ROBERT MURRAY, M.A.
1616 JOHN MURRAY, M.A.
1655 JOHN RIGG, M.A.
1686 DAVID BARCLAY, M.A. Deprived by Privy
Council, 29th August, 1689, for not reading
Proclamation of the Estates.
1690 ALEXANDER AUCHMOUTIE, M.A.
1695 THOMAS BLACK.
1699 GEORGE GILLESPIE, M.A. Son of Robert G., who
was confined to the Bass Rock in 1673 for
preaching at conventicles. He dissented
from the resolution of the General Assembly
to depose the eight seceding ministers, 15th
May, 1740.
1754 GEORGE LYON.
1793 JOHN MARTIN.
1807 GEORGE BENNET.
1836 GEORGE MIDDLETON.
1843 ANDREW JAMES M'INTYRE.
1854 DAVID HENDERSON.
1867 JOHN ARCHIBALD DOW.
1887 WILLIAM M'BEATH.
1889 JAMES RANKIN.
1911 HUGH BROWN, M.A., B.D., O.B.E.
1923 ROBERT FORRESTER VICTOR SCOTT.

V.

Addenda.

Addenda.

THE following additional notes were received too late for insertion in the Articles, the proofs having been already passed.

Auchtermuchty.

In the Cross just under the shadow of the old town spire the War Memorial has been placed. Designed by Mr Reginald Fairlie of Myres, the Memorial, which is of Cullaloe stone, is impressive and beautiful. On the south side there is the figure of a soldier with bowed head and arms reversed. Above the figure is the laurel wreath of victory, and round the top of the monument are the badges of the various regiments.

The names of the fallen are inscribed on panels on the East, North, and West sides, and over the names are the words : " So these have loved us all even unto the end." The figure is by Alexander Carrier, A.R.S.A., Edinburgh, and the rest of the work was carried through by Mr Marshall Meek, Sculptor, Auchtermuchty.

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According to Millar " the first Dissenters' Church was built in 1750, and was a rude building thatched with rushes. It was superseded in 1845 by the South U.P. Church. The North U.P. Church was built in 1850 to replace the Secession Church erected in 1783."

Following the Disruption, the Free Church was built in the Croft. It is a comfortable and well-preserved building, and is now used as the United Free Church Hall.

For a number of years there was a Relief Church in the Town, the members of which were ultimately merged in the South U.P. Church.

There is now, apart from the Parish Church, only one other Presbyterian Church in the town, the United Free Church. This Church (formerly the South U.P., and later the South U.F.) is well situated in the Burnside — one of the main thoroughfares of the town. The building has recently been renovated and redecorated.

There is also in the town a Scottish Episcopal Church.

Kettle.

A handsome carved oak Communion Table, with seven chairs, was the gift of the present minister ; and twice during his incumbency the Church was painted and decorated, gas introduced into the Church, a new bell placed in the Church Tower, the Church heated by hot-water pipes—all this done by the congregation without making any call upon the Heritors. A Baptismal Font was presented by Mr Drybrough, Orkie. It may be recorded, as a link with the past, that the bell in Middlefield Public School is the bell of the old Church whose ruins stand in the Old Churchyard, now almost disused.

Newburgh.

Robert Laing bought Lindores Abbey from Sir Alexander Leslie. It was again sold by his son in 1733 to Peter Hay of Leys, and remained in this family till 1913.





(A 6718)





